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THE BOOKE OF COMMON PRAYER and Administration of the Sacraments.

And other Rites and *Ceremonies of the Church of* England.

Imprinted at London by *Robert Barker*, Printer to the Kings most excellent Majestie: and by the Assignes of *John Bill*.
1630.
Cum Privilegio.

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¶ An

¶ An Act for the Vniformitie of Common Prayer, and Seruice, in the *Church, and administration of the* SACRAMENTS.



Here at the death of our late Soueraigne Lord, King *Edward* the sixt, there remained one vniforme order of Common Seruice and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set foorth in one Booke, intituled, The Booke of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fift and sixt yeeres of our said late Soueraigne Lord, King *Edward* the sixt, intituled, An Act for the vniformitie of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yeere of the reigne of our late Soueraigne Lady, Queene *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion.

Bee it therefore enacted by the authority of this present Parliament, that the said Statute of repeale, and euery thing therein conteined, onely concerning the said Booke, and the Seruice, administration of Sacraments, Rites, and Ceremonies, contained or appointed, in, or by the said Booke, shalbe void and of none effect, from, and after the Feast of the Nativity of Saint *Iohn* Baptist next comming. And that the said Booke, with the order of Seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said feast of the Nativity of Saint *Iohn* Baptist, in full force and effect, according to the tenor

and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singuler Ministers, in any Cathedrall or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the feast of the Nativity of S. *Iohn* Baptist next comming, bee bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other common and open Prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament in the said fift and sixt yeere of the reigne of King *Edward* the sixt, with one alteration or addition of certaine Lessons to bee vsed on every Sunday in the yeere, and the forme of the Letany altered and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the sayd Booke, or minister the Sacraments, from and after the Feast of the Nativity of S. *Iohn* Baptist next comming, refuse to vse the said Common Prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they bee mentioned and set foorth in the said Booke, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Forme, or manner of celebrating of the Lords Supper openly or priuily, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set foorth in the said Booke (*Open prayer in and throughout this Act, is meant that Prayer which is vsed to come vnto or heare, either in common Churches or priuate Chappels, or Oratories, commonly called, The Seruice of the Church*) or shall preach, declare, or speake any thing in the derogation, or depraying

praying of the said Booke, or any thing therein contained, or of any part thereof, and shall bee thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall lose and forfeit to the Queenes Highnesse, her Heires and Successors, for his first offence, the profit of all his Spirituall Benefices or Promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without Baile or Maineprise. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction, eftsoones offend, and bee thereof in forme aforesaid lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be deprined *Ipso facto* of all his spirituall promotions. And that it shall bee lawfull to all Patrons or Donours of all and singuler the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise conuicted in forme aforesaid, shal offend against any of the premisses the third time, and shall be thereof in forme aforesaid lawfully conuicted: that then the person so offending, and conuicted the third time, shall be deprined *Ipso facto* of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuict in forme aforesaid, concerning any of the premisses, shall not bee Beneficed, nor haue any spirituall promotion: that then the same person so offending and conuict, shall for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without Bayle or Maineprise. And if any such person, not hauing any spirituall promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shall in forme aforesaid bee thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authoritie aboue said, that if any person or persons whatsoeuer, after the said feast of the Natiuitie of S. Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open wordes, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compell, or cause, or otherwise procure, or maintaine any Person, Vicar, or other Minister in any Cathedrall, or Parish Church, or in Chappell, or in any other place, to sing or say any Common & open prayer, or to minister any Sacrament, otherwise, or in any other maner and forme then is mentioned in the said Booke, or that by any of the said meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other minister in any Cathedral or Parish Church, Chappell, or any other place, to sing or say Common & open prayer, or to minister the Sacraments, or any of them, in such manner and forme as is mentioned in the said Booke: that then euery such person being thereof lawfully conuicted in forme aboue said, shall forfeite to the Queene our Soueraigne Lady, her heires and successours, for the first offence an hundred markes. And if any person or persons, being once conuict of any such offence, eftsoones offend against any of the last recited offences, and shall in forme aforesaid be thereof lawfully conuict: that then the same person so offending and conuict, shall for the second offence forfeit to the Queene our Soueraigne Lady her heires and successors, foure hundred markes. And if any person, after he in forme aforesaid, shall haue been twice conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in forme aboue said lawfully conuict: that then euery person so offending and conuict, shall for his third offence, forfeit to our Soueraigne Lady the Queene, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall bee conuict in forme aforesaid, doe not pay the summe to be payd by vertue of his conuiction, in such maner and forme as the same ought to be payd

within sixe weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, instead of the said summe, suffer imprisonment by the space of sixe moneths, without baile or maineprise. And if any person or persons, that for his second offence concerning the premisses, shalbe conuict in forme aforesaid, doe not pay the said summe to bee paid by vertue of his conuiction and this estatute, in such manner and forme as the same ought to be paid, within six weeks next after his said second conuiction: that then euery person so conuicted and not paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelue moneths, without baile or maineprise. And that from and after the said Feast of the Nativity of Saint Iohn Baptist next comming, all and euery person and persons inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to bee absent, endeauour themselues to resort to their Parish Church or Chappel accustomed, or vpon reasonable let thereof, to some vsuall place where common prayer and such Seruice of God shalbe vsed in such time of let, vpon euery Sunday, and other daies ordained & vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prair, preachings, or other Seruice of God there to be vsed or ministred, vpon paine of punishment by the Censures of the Church: And also vpon paine that euery person so offending, shall forfeit for euery such offence twelue pence, to be leuied by the Churchwardens of the Parish, where such offence shall be done, to the vse of the poore of the same Parish, of the goods, lands, and tenements of such offendor, by way of distresse. And for due execution hereof, the Queenes most excellent Maiesty, the Lords Temporall, and all the Commons in this present Parliament assembled, doeth in Gods Name earnestly requite and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeuour themselues to the vtter most of their knowledges, that the due and true execution hereof, may bee had throughout their Diocesse and charges, as they

will answere before God, for such euils and plagues wherwith Almighty God may iustly punish his people for neglecting his good & wholesome Law. And for the authoritie in this behalfe, Be it further enacted by the authoritie aforesaid, That all and singuler the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiastical iurisdiction, as wel in place exempt as not exempt, within their Diocesse, shall haue full power and authority by this act, to reforme, correct, and punish by Censures of the Church, all and singuler persons, which shall offend within any their Iurisdictions or Diocesse, after the said feast of the Natiuitie of Saint *Iohn* Baptist next comming, against this Acte and Statute: any other Law, Statute, Priuiledge, Libertie, or Prouision heretofore made, had or suffered to the contrary notwithstanding.

And it is ordained and enacted by the authoritie aforesaid, that all and euery Iustice of Oyer and Determiner, or Iustices of Assise, shall haue full power and authoritie in euery of their open and generall Sessions, to enquire, heare, and determine all, and all manner of offences that shall be committed or done contrary to any article conteined in this present Act, within the limits of the Commission to them directed, and to make processe for the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop & Bishop, shall or may at all time and times at his liberty and pleasure, ioyne and associate himselfe, by vertue of this Act, to the said Iustices of Oyer and Determiner, or to the said Iustices of Assise, at euery of the said open and generall Sessions to be holden in any place within his Diocesse, for and to the enquiry, hearing and determining of the offences aforesaid.

Prouided also, and be it enacted by the authoritie aforesaid, That the Bookes concerning the said Seruice, shall at the costes and charges of the Parishioners of euery Parish and Cathedrall Church, bee attained and gotten before the said Feast of the Nativitie of S. *Iohn* Baptist next following: and that all

such

such Parishes and Cathedrall Churches, or other places where the said bookes shall be attained and gotten, before the said feast of the Nativity of Saint Iohn Baptist, shall within three weekes next after the said bookes so attained and gotten, vse the said Seruice, and put the same in vse according to this Acte.

And be it further enacted by the authority aforesaid, that no person or persons shall bee at any time hereafter impeached, or otherwise molested, of or for any of the offences aboue mentioned, hereafter to be committed or done contrary to this Acte, vnlesse he or they so offending, be thereof indicted at the next generall Sessions to be holden before any such Iustices of Oyer & Determiner, or Iustices of Assise, next after any offence committed or done, contrary to the tenor of this Act.

Prouided alwayes, and be it ordained and enacted by the authority aforesaid, that all and singuler Lords of the Parliament, for the third offence aboue mentioned, shalbe tryed by their Peeres.

Prouided also, and be it ordained and enacted by the authority aforesaid, that the Maior of London, and all other Maiors, Bayliffes, and other head Officers, of all and singuler Cities, Boroughs, and Townes Corporate, within this Realme, Wales, and the Marches of the same, to the which Iustices of Assise doe not commonly repaire, shall haue full power and authority by vertue of this Acte, to enquire, heare, and determine the offences aboresaid, and euery of them, yeerely within fifteene dayes after the Feasts of Easter and Saint Michael the Archangel, in like maner and forme as Iustices of Assise, and Oyer, and Determiner may doe.

Prouided alwayes, and be it ordeined and enacted by the authority aforesaid, That all and singuler Archbishops and Bishops, and euery of their Chancellors, Commissaries, Archdeacons, and other Ordinaries hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie by vertue of this Act, aswell to enquire in their Visitation, Synods, or elsewhere within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things aboue mentio-

ned, done, committed or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, Excommunication, sequestration, or deprivation, or other Censures and Processes, in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinarie, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Iustices: and likewise, receiuing for the said first offence punishment by the Iustices, hee shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing conteined in this Acte to the contrary, notwithstanding.

Prouided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be reteined, and be in vse, as was in this Church of England by the authority of Parliament in the second yere of the reigne of King *Edward* the sixt, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduise of her Commissioners, appointed and authorized vnder the great Seale of England for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or Rites, as may bee most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christs holy mysteries and Sacraments.

And bee it further enacted by the authoritie aforesaid, that all Lawes, Statutes, and Ordinances, wherein or whereby any other Seruice, Administration of Sacraments, or Common prayer is limited, established, or set foorth to bee vsed within this Realme, or any other the Queenes Dominions and Countreys, shall from henceforth vtterly be void, and of none effect.

¶ By the King.

¶ A Proclamation for the authorizing and Vniformitie of the Booke of Common Prayer to be vsed throughout the Realme.

ALthough it cannot bee vnknown to Our Subiects by the former Declarations we haue published, what Our purposes & proceedings haue beene in matters of Religion since Our comming to this Crowne: Yet the same being now by Vs reduced to a setled forme, Wee haue occasion to repeate somewhat of that which hath passed: And how at Our very first entry into the Realme, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, aswell in matter of Doctrine, as of Discipline: Although We had no reason to presume that things were so far amisse, as was pretended, because We had seene the Kingdome vnder that forme of Religion which by Law was established in the dayes of the late Queene of famous memorie, blessed with a peace and prosperity, both extraordinary and of many yeeres continuance (a strong euidence that God was

was therewith well pleased,) Yet be-
cause the importunitie of the Complai-
ners was great, their affirmations ve-
hement, and the zeale wherewith the
same did seeme to be accompanied, ve-
ry specious: We were mooued thereby
to make it Our occasion to discharge
that duety which is the chiefest of all
Kingly dueties, that is, to settle the af-
faires of Religion, and the Seruice of
God before their owne. Which while
We were in hand to doe, as the conta-
gion of the sickneese reigning in Our ci-
tie of London and other places, would
permit an assembly of persons meet for
that purpose; Some of those who mis-
liked the state of Religion here establi-
shed, presuming more of Our intents
then euer Wee gaue them cause to doe,
and transported with humour, began
such proceedings, as did rather raise a
scandall in the Church, then take of-
fence away. For both they vsed formes
of publique seruing of God not heere
allowed, held assemblies without Au-
thoritie, and did other things carying a
very apparant shew of Sedition, more
then of Zeale: whom We restrained by
a former Proclamation in the moneth
of October last, and gaue intimation of
the conference Wee intended to bee had
with as much speede as conueniently
could bee, for the ordering of those

things

things of the Church, which accordingly followed in the moneth of Ianuary last at Our Honour of Hampton Court, where before Our Selfe, and Our Priuie Councell were assembled many of the graueſt Biſhops and Prelates of the Realme, and many other learned men, aſwell of thoſe that are conformable to the State of ỹ Church eſtabliſhed, as of thoſe that diſſented. Among whom what Our paines were, what Our patience in hearing and replying, and what the indifferencie and vprightneſſe of Our iudgement in determining, We leaue to the report of thoſe who heard the ſame, contenting our Selfe with the ſinceritie of Our owne heart therein. But We cannot conceale, that the ſucceſſe of that Conference was ſuch, as happeneth to many other things, which mouing great expectation before they be entred into, in their iſſue produce ſmall effects. For Wee found mighty and vehement Informations ſupported with ſo weake and ſlender proofes, as it appeareth vnto Vs and Our Councell, that there was no cauſe why any change ſhould haue beene at all in that which was moſt impugned, the booke of Common Prayer, containing the forme of the publike Seruice of God heere eſtabliſhed, neither in the doctrine which appeared

peared to be sincere, nor in the Formes and Rites which were iustified out of the practise of the Primitiue Church. Notwithstanding, wee thought meet, with consent of the Bishops and other learned men there present, That some small things might rather bee explained then changed, not that the same might not very well haue beene borne with by men, who would haue made a reasonable construction of them: but for that in a matter concerning the Seruice of God Wee were nice, or rather iealous, that the publike Forme thereof should be free not onely from blame, but from suspicion, so as neither the common Aduersary should haue aduantage to wrest ought therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church bee able to take the least occasion of cauill against it: And for that purpose gaue forth Our Commission vnder Our great Seale of England, to the Archbishop of Canterbury and others, according to the forme which the Lawes of this Realme in like case prescribe to be vsed, to make the said Explanation, and to cause the whole Booke of Common prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so se-

rious

tions a deliberation, although Wee doubt not, but all our Subiects both Ministers and others, will receiue the same with such reuerence as appertaineth, and conforme themselues thereunto euery man in that which him concerneth: Yet haue We thought it necessary, to make knowen by Proclamation Our authorizing of the same, And to require & enioyne all men, aswell Ecclesiasticall as Temporall, to conforme themselues vnto it, and to the practise thereof, as the onely publike forme of seruing of God, established and allowed to be in this Realme. And the rather, for that all the learned men who were there present, aswell of the Bishops as others, promised their conformitie in the practise of it, onely making suit to Vs, that some few might bee borne with for a time.

Wherefore We require all Archbishops, Bishops, and all other publike Ministers, aswell Ecclesiasticall as Ciuill, to doe their dueties in causing the same to be obeyed, and in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the said Booke of Common prayer. And We thinke it also necessary, that ỳ said Archbishops and Bishops, doe each of them in his Prouince and Dioceese take order,

That

That euery parish do procure to themselues within such time as they shall thinke good to limite, one of the said bookes so explained. And last of all, We doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and publike forme of Gods Seruice, from this which is now established, for that neither will We giue way to any to presume, that Our owne iudgement hauing determined in a matter of this weight, shall be swaied to alteration by the friuolous suggestions of any light spirit: neither are Wee ignorant of the inconueniences that doe arise in Gouernment, by admitting innouation in things once setled by mature deliberation: And how necessary it is to ble constancie in the vpholding of the publike determinations of States, for that such is the vnquietnesse and vnstedfastnesse of some dispositions, affecting euery yeere new formes of things, as if they should be followed in their inconstancie, would make all actions of States ridiculous and contemptible: whereas the steadfast maintaining of things by good aduice established, is the weale of all Common-wealths.

Given at Our Palace of Westminster, the 5. day of March, in the first yeere of Our reigne of England, France and Ireland, and of Scotland the seuen and fortieth.

God saue the King.

THE PREFACE.

THere was neuer any thing by the wit of man so well deuised, or so sure established, which in continuance of time hath not beene corrupted: as (among other things) it may plainely appeare by the Common prayers in the Church, commonly called Diuine seruice. The first originall and ground whereof, if a man would search out by the ancient Fathers, hee shall finde that the same was not ordained, but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read ouer once euery yeere, intending thereby that the Clergie, and specially such as were Ministers of the Congregation, should (by often reading and meditation of Gods word) be stirred vp to godlinesse themselues, and be more able to exhort others by wholesome doctrine, and to confute them that were aduersaries to the truth. And further, that the people, by daily hearing of holy Scripture read in the Church, should continually profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true Religion. But these many yeeres passed, this godly and decent order of the ancient Fathers hath bin so altered, broken, and neglected, by planting in vncertain stories, legends, responds, verses, vaine repetitions, commemorations, and synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the booke of Esay was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read thorow. After like

like sort were other bookes of holy Scripture vsed. And moreouer, whereas S. Paul would haue such language spoken to the people in the Church, as they might vnderstand, and haue profit by hearing the same: the seruice in this Church of England (these many yeeres) hath beene read in Latine to the people, which they vnderstand not: so that they haue heard with their eares onely, and their heart, spirit and minde haue not beene edified thereby.

And furthermore, notwithstanding that the ancient Fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a *Nocturne*: now of late time a few of them haue beene dayly said, & often repeated, and the rest vtterly omitted.

Moreouer, the number and hardnesse of the rules called the Pye, and the manifold changings of the Seruice, was the cause, that to turne the booke onely, was so hard and intricate a matter, that many times there was more businesse to finde out what should be read, then to reade it when it was found out. These inconueniences therfore considered, here is set foorth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstood, wherein (so much as may be) the reading of holy Scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthemes, Responds, Innitatories, and such like things as did breake the continuall course of the reading of the Scripture. Yet, because there is no remedy, but that of necessity there must bee some rules, therefore certaine rules are here set forth, which as they be few in number, so they be plaine and easie to bee vnderstood. So that here you haue an order for prayer as touching the reading of holy Scripture, much agreeable to the minde and purpose of the olde Fathers, and a great deale more profitable and commodious, then that which of late was vsed. It is more profitable because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and nothing is ordained to bee read, but the very pure word of God, the holy Scriptures: or that

that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainnesse of the order, and for that the rules be few and easie. Furthermore by this order the Curates shall need none other bookes for their publike seruice, but this booke and the Bible: by the meanes whereof the people shall not be at so great charges for bookes, as in times past they haue beene. And where heretofore there hath beene great diuersity in saying and singing in Churches within this Realme, some following Salisbury vse, some Hereford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: now from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way more painefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they could say many things by heart: if those men wil weigh their labour with the profit and knowledge which daily they shall obtaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profite that shall ensue thereof.

And forasmuch as nothing can almost bee so plainely set foorth, but doubts may arise in the vse and practise of the same: to appease all such diuersity (if any arise) and for the resolution of all doubts concerning the maner how to vnderstand, do, and execute the things conteined in this booke, the parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order bee not contrary to any thing contained in this booke. And if the Bishop of the Diocesse be in any doubt, then hee may send for the resolution thereof vnto the Archbishop.

THough it bee appointed in the afore-written Preface that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may thereby be edified: yet it is not meant, that when men say Morning and Evening prayer privately, they may say the same in any language that they themselues doe vnderstand.

And all Priests and Deacons shall be bound to say daily the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of Diuinity, or some other vrgent cause.

And the Curate that ministreth in euery Parish Church or Chappell, being at home, and not being otherwise letted, shall say the same in the Parish Church or Chappell where he ministreth, and shall toll a Bell thereto, a conuenient time before he begin, that such as bee disposed, may come to heare Gods word, and to pray with him.

¶ Of

¶ Of Ceremonies why some be abolished, and some reteined.

OF such Ceremonies as bee vsed in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, and yet at length turned to vanity and superstition: some entred into the Church by vndiscreet deuotion, and such a zeale as was without knowledge, and for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their vnprofitableneſſe, but also because they haue much blinded the people, and obscured the glory of God, are worthy to bee cut away and cleane reiected. Other there be, which although they haue beene deuised by man, yet it is thought good to reserue them still, as well for a decent order in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it selfe considered, is but a small thing: yet the wilfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things bee done among you, saith S. Paul, in a seemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so diuers, that some thinke it a great matter of conscience, to depart from a peece of the least of their Ceremonies, they be so addicted to their olde customes: and againe on the other side, some bee so new fangled, that they would innouate all things, and so despise the olde, that nothing can like them but that is new: it was thought expedient, not so much to haue respect how to please and satisfie either

ther of these parties, as how to please God, and profite them both. And yet lest any man should be offended, whom good reason might satisfie, here bee certaine causes rendred, why some of the accustomed Ceremonies bee put away, and some reteined and kept still.

Some are put away, because the great excesse and multitude of them hath so increased in these latter dayes, that the burthen of them was intolerable, whereof S. Augustine in his time complained, that they were growen to such a number, that the estate of Christian people was in worse case, concerning that matter, then were the Iewes. And he counselled, that such yoke and burthen should be taken away, as time would serue quietly to doe it.

But what would S. Augustine haue said, if he had seene the Ceremonies of late dayes vsed among vs? whereunto the multitude vsed in his time was not to bee compared. This our excessiue multitude of Ceremonies was so great, and many of them so darke, that they did more confound and darken then declare and set foorth Christs benefits vnto vs.

And besides this, Christs Gospel is not a ceremoniall Law (as much of Moses Law was) but it is a Religion to serue God, not in bondage of the figure or shadow, but in the freedome of the Spirit, being content onely with those Ceremonies which doe serue to a decent order, and godly discipline, and such as be apt to stir vp the dull mind of man to the remembrance of his duty to God, by some notable and special signification, wherbyhe might be edified.

Furthermore, the most weighty cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well bee taken away, the thing remaining still. But now as concerning those persons, which peradventure will bee offended, for that some of the olde Ceremonies are reteined still: if they consider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they

shall

shall easily perceiue iust cause to reforme their iudg-
ments. And if they thinke much that any of the
olde doe remaine, and would rather haue all deui-
sed anew: then such men, granting some Ceremo-
nies conuenient to be had, surely where the old may
be well vsed, there they cannot reasonably reproue
the olde, onely for their age, without bewraying of
their owne folly. For in such a case, they ought ra-
ther to haue reuerence vnto them for their antiqui-
tie, if they will declare themselues to bee more stu-
dious of vnity and concord, then of innouations and
newfangleneſſe, which (as much as may bee, with
the true setting foorth of Christs Religion) is al-
wayes to be eschewed. Furthermore, such shall haue
no iust cause with the Ceremonies reserued to bee
offended. For as those bee taken away which were
most abused, and did burden mens consciences with-
out any cause: so the other that remaine, are retai-
ned for a discipline and order, which (vpon iust
causes) may bee altered and changed, and therefore
are not to be esteemed equall with Gods Law. And
moreouer, they bee neither darke nor dumbe Cere-
monies, but are so set foorth, that euery man may
vnderstand what they doe meane, and to what vse
they doe serue. So that it is not like, that they in
time to come, should be abused as other haue beene.
And in these our doings wee condemne no other
Nations, nor prescribe any thing, but to our owne
people onely. For wee thinke it conuenient, that e-
uery Countrey should vse such Ceremonies, as they
shall thinke best to the setting foorth of Gods ho-
nour and glory, and to the reducing of the people
to a most perfect and godly liuing, without errour
or superstition: And that they should put away o-
ther things, which from time to time they perceiue
to bee most abused, as in mens ordinances it often
chanceth diuerſly, in diuers Countreys.

¶ The

THE TABLE AND KALENder expreſſing the order of the Pſalmes, to be ſaid at Morning and Euening prayer, throughout the yeere, except certaine proper feaſts, as in the rules following more plainely appeare.

* * *

THe Pſalter ſhall be read through once every moneth. And becauſe that ſome Moneths be longer then ſome other be, it is thought good to make them euen by this meanes. To euery moneth ſhall be appointed, as concerning this purpoſe, iuſt thirtie dayes.

And becauſe Ianuary and March haue one day aboue the ſaid number: and Februarie which is placed betweene them both, hath onely xxviii. dayes: February ſhall borrow of either of the Moneths of Ianuary and March one day: and ſo the Pſalter which ſhalbe read in February, muſt begin at the laſt day of Ianuary, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October and December haue xxxi. dayes apiece: it is ordered that the Pſalmes ſhall bee read the laſt day of the ſaid moneths, which were read the day before, ſo that the Pſalter may beginne againe the firſt day of the next moneth enſuing.

Now to know what Pſalms ſhalbe read every day, looke in the Kalender the number that is appointed for the Pſalmes, & then find the ſame number in this Table placed at the end of the Kalender for that purpoſe: & vpon that number ſhal you ſee what Pſalms ſhal be ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue

to one foure or fiue of the said portions, as you shall perceiue to be noted in this Table following.

And here is also to bee noted, that in this Table and in all other parts of the Seruice, where any Psalmes are appointed, the number is expressed after the great English Bible, which from the ix. Psalme, vnto the Cxlviii. Psalme, following the diuision of the Hebrewes, doth vary in number from the common Latine translation.

THE ORDER HOW THE REST *of the holy Scriptures (beside the Psalmes) is appointed to be read.*

THE Old testament is appointed for the first Lessons at Morning and Euening prayer, and shalbe read through euery yeere once, except certaine Bookes and Chapters which be least edifying, and might best be spared, and therfore be left vnread.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shalbe read ouer orderly euery yere thrice beside the Epistles and Gospels: except the Reuelation, out of the which there be only certaine Lessons appointed vpon diuers proper Feasts.

And to know what Lessons shalbe read euery day: Finde the day of the moneth in the Kalender following, and there ye shall perceiue the Bookes and Chapters that shall be read for the Lessons both at Morning and Euening prayer.

And here is to be noted, that whensoeuer there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast, mooueable or vnmooueable: then the Psalmes and Lessons appointed in the Kalendar, shalbe omitted for that time.

Yee must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serue all the weeke after, except there fall some Feast that hath his proper.

When the yeeres of our Lord may bee diuided into foure euen parts, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Psalmes and Lessons which serue for the 23. day of February, shall be read againe the day following, except it be Sunday, which hath proper Lessons of the Old Testament appointed in the Table seruing to that purpose.

Also, whersoeuer the beginning of any Lesson, Epistle or Gospel is not expressed; there ye must begin at the beginning of the Chapter.

And whersoeuer is not expressed how farre shall bee read: there yee shall reade to the end of the Chapter.

Item, so often as the first Chapter of S. Matthew is read, either for Lesson or Gospel, yee shall begin the same at verse 18. *Now the birth of Iesus Christ, &c.* And the third Chapter of S. Lukes Gospel shall bee read vnto the middle of verse xxiii. *Being as was supposed the sonne of Ioseph, &c.*



PRO

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PROPER LESSONS TO BE read for the first Lesson, both at Morning and Euening prayer, on the Sundayes throughout the yere, and for some also the second Lessons.

¶ Sundayes of Aduent.	¶ Mattens.	¶ Euensong.
THE first	Esai. i.	Esai ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
¶ Sundayes after Christmas.		
The first	Esai xxxvii.	Esai xxxviii.
ij.	xli.	xliii.
¶ Sundayes after the Epiphanie.		
The first	Esai xliiii.	Esai xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
¶ Septuagesima.	Genesis i.	Genesis ii.
¶ Sexagesima.	Genesis iii.	vi.
¶ Quinquagesi.	Genesis ix.	xii.
¶ Lent.		
First Sunday.	Genesis xix.	Genesis xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	Genesis xliii.	Genesis xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
¶ Easter day.		
i. Lesson.	Exod. xii.	Exod. xiiii.
ii. Lesson.	Rom. vi.	Actes ii.

¶ Sundayes after Easter.

	¶ *Mattens.*	¶ *Euensong.*
The first.	Num. xvi.	Num. xxii.
ii.	xxiii.	xxv.
iii.	Deut. iiii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
¶ *Sunday after ascension day.*	Deut. xii.	Deut. xiii.
¶ *Whitsunday.*		
i. Lesson.	Deut. xvi.	Wisd. i.
ii. Lesson.	Actes x. Then Peter opened his mouth, &c.	Act. xix. it forthe ned, &c. vnto, After these, &c.
¶ *Trinitie Sunday.*		
i. Lesson.	Genesis xviii.	
ii. Lesson.	Matth. iii.	Iosua. i.

¶ Sundayes after Trinity.

	¶ *Mattens.*	¶ *Euensong.*
First Sunday.	Iosua x.	Iosua xxiii.
ii.	Iudicum iii.	Iudicum v.
iii.	i. Sam. ii.	i. Sam. iii.
iiii.	i. Sam. xii.	i. Sam. xiii.
v.	xv.	xvij.
vi.	ii. Sam. xii.	ii. Sam. xxi.
vii	xxii.	xxiiii.
viii.	i. King. xiii.	i. King. xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	ii. King. v.	ii. King. ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Ierem. v.	Ierem. xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezec. ii.	Ezec. xiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiii.
xix.	Dan. iii.	Daniel vi.
xx.	Ioel ii.	Micah. vi.
xxi.	Abac. ii.	Prouerb. i.

Proper Lessons.

xxii.	Prouerbes ii.	iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ Lessons proper for holy dayes.

	¶ *Mattins.*	¶ *Euensong.*
S. *Andrew.*	Prouerbes xx. xxiii.	Prouerbes xxi. xxiiii.
¶ S. *Tho. Apost.*		
¶ *Nativity of Christ.*		
i. Lesson.	Esai ix.	Esai vii. God spake once againe to Achaz
ii. Lesson.	Luke ii. *vnto* And *vnto* men good will.	Titus iii. The kindnesse and loue, &c.
¶ S. *Steuen.*		
i. Lesson.	Prouerbs xxviii.	Eccles. iiii.
ii. Lesson.	Actes vi and vii. Steuen full of faith, &c. *vnto* And when forty yeres &c.	Acts vii. When forty yeres were &c. *vnto* Steue full of the holy Ghost, &c.
¶ S. *Iohn.*		
i. Lesson.	Eccle. v.	Eccles. vi.
ii. Lesson.	Apoca. i.	Apoca. xxii.
¶ *Innocents day.*	Iere. xxxi. *vnto* Moreouer I	Wisedome i.
¶ *Circumcision.*	heard Ephraim	
i. Lesson.	Genesis xvii.	Deu. x. *vnto* And now Israel, &c.
ii. Lesson.	Rom. ii.	Colloss. ii.
Epiphanie.		
i. Lesson.	Esay lx.	Esai. xlix.
ii. Lesson.	Luke iii. *vnto* So that he was supposed to be &c.	Iohn ii. *vnto* After this he went to Capernaum.

¶ *Conuersion*

¶ Conuersion of S. Paul.	¶ Mattens.	¶ Euensong.
i. Lesson.		
ii. Lesson.	Wisdome v. Acts xxii. *vnto* They heard him.	Wisdome vi. Actes xxvi.
¶ Purification of Marie.	Wisdome ix.	Wisdome xii.
¶ S. Matthias.	Wisdom xix.	Eccle. i.
¶ Annunciati. of Marie.	Ecclesiastes ii.	Eccle. iii.
¶ Wednesday before Easter.	Osee xiii.	Osee xiiii.
¶ Thursday before Easter.	Daniel ix.	Ierem. xxxi.
¶ Good Friday.	Gene. xxii.	Esai. liii.
¶ Easter euen.	Zach. ix.	Exodus xiii.
¶ Munday in Easter weeke.	Exodus xvi.	Exodus xvii.
i. Lesson.	Matth. xxviii.	Actes iii.
ii. Lesson.		
¶ Tuesday in Easter weeke.	Exodus xx.	Exod. xxxii.
i. Lesson.	Luc. xxvii. *vnto* And behold two of them.	i. Cor. xv.
ii. Lesson.		
¶ S. Mark.	Eccle. iiii.	Eccle. v.
¶ Philip and Iacob.	Eccle. vii.	Eccle. ix.
¶ Ascension day	Deut. x.	ii. King. ii,
¶ Munday in Whitsunweeke.	Gene. xi. *vnto* These are the generations of Sem.	Num. xi, Gather vnto me, &c. *vnto* Moses and the, &c.
i. Lesson.	i. Cor. xii.	
ii. Lesson		
¶ Tuesday in Whitsunweeke.	i. Sam. xix. Dauid came to Samuel, &c.	Dent. xxx.

¶ S. Bar.

	¶ Matins.	¶ Euensong.
¶ S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Actes xiiii.	Acts xv. vnto After certain daies.
¶ S. Iohn Baptist.		
i Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Matth. xiii.	Matth. xiiii. vnto When Iesus, &c.
¶ S. Peter.		
i. Lesson.	Eccl. xv.	Eccl. xix.
ii Lesson.	Actes iii.	Act. iiii.
¶ S. Iames.	Eccl. xxi.	Eccles. xxii.
¶ S. Bartholom.	xxv.	xxix.
¶ S. Matthew.	xxxv.	xxxviii.
¶ S. Michael.	xxxix.	xliii.
¶ S. Luk.	li.	Iob. i.
¶ Simon & Iude		
i. Lesson.	xxiiii. xxv.	Iob xlii.
¶ All Saints.		
i. Lesson.	Wisdom. iii. vnto, Blessed is rather the, &c.	Wisdom v. vnto His iealousie also
ii. Lesson.	Heb. xi. xii. Saints by faith vnto, If ye endure, &c.	Apoc. xix. vnto And I saw an Angel stand

¶ Proper Psalmes on certaine daies.

	¶ Matins	¶ Euensong.
Christmas day.	Psalmes xix.	Psal. lxxxix.
	xlv.	cx.
	lxxxv.	cxxxii.
Easter day.	ii.	cxiii.
	lvii.	cxiiii.
	cxi.	cxviii.
Ascension day	Psalm. viii.	Psalm. xxiii.
	xv.	lxviii.
	xxi.	cviii.
Whit sunday.	xlv.	cxiii.
	xlvii.	cxiv

¶ Conuersion of S. Paul	¶ Mattens.	¶ Euensong.
i. Lesson.		
ii. Lesson.	Wisdome v. Acts xxii. vnto They heard him.	Wisdome vi. Actes xxvi.
¶ Purification of Marie.	Wisdome ix.	Wisdome xii.
¶ S. Matthias.	Wisdom xix.	Eccle. i.
¶ Annunciat. of Marie.	Ecclesiastes ii.	Eccle. iii.
¶ Wednesday before Easter.	Osee xiii.	Osee xiii.
¶ Thursday before Easter.	Daniel ix.	Ierem. xxxi.
¶ Good Friday.	Gene. xxii.	Esai. liii.
¶ Easter euen.	Zach. ix.	Exodus xiii.
¶ Munday in Easter weeke.	Exodus xv.	Exodus xvii.
i. Lesson.	Matth. xxviii.	Actes iii.
ii. Lesson.		
¶ Tuesday in Easter weeke.	Exodus xx.	Exod. xxxii.
i. Lesson.	Luc. xxiiii. vnto And behold two of them.	i. Cor. xv.
ii. Lesson.		
¶ S. Mark.	Eccle. iiii.	Eccle. v.
¶ Philip and Iacob.	Eccle. vii.	Eccle. ix.
¶ Ascension day	Deut. x.	ii. King. ii.
¶ Munday in Whitsunweeke.	Gene. xi. vnto These are the generations of Sem.	Num. xi. Gather vnto me, &c. vnto Moses and the, &c.
i. Lesson.	i. Cor. xii.	
ii. Lesson.		
¶ Tuesday in Whitsunweeke.	i. Sam. xix. Dauid came to Samuel, &c.	Dent. xxx.

¶ S. Bar.

	¶ Matins.	¶ Euensong.
¶ S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Actes xiiii.	Acts xv. *vnto* After certain daies.
¶ S. Iohn Baptist.		
i Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Matth. xiii.	Matth. xiiii. vnto When Iesus, &c.
¶ S. Peter.		
i. Lesson.	Eccl. xv.	Eccl. xix.
ii Lesson.	Actes iii.	Act. iiii.
¶ S. Iames.	Eccl. xxi.	Eccles. xxii.
¶ S. Bartholom.	xxv.	xxix.
¶ S. Matthew.	xxxv.	xxxviii.
¶ S. Michael.	xxxix.	xliii.
¶ S. Luke.	li.	Iob. i.
¶ Simon & Iude		
i. Lesson.	xxiiii. xxv.	Iob xlii.
¶ All Saints.		
i. Lesson.	Wisdom iii. *vnto*, Blessed is rather the, &c.	Wildom v. *vnto* His iolouſie alſo
ii. Lesson.	Hebr. xi. xii. Saints by faith *vnto*, If ye endure, &c.	Apoc. xix. *vnto* And I saw an Angel ſtand

¶ Proper Psalmes on certaine daies.

	¶ Matins	¶ Euensong.
Christmas day.	Psalmes xix.	Psal. lxxxix.
	xlv.	cx
	lxxxv.	cxxxii.
Easter day.	ii.	cxiii.
	lvii.	cxiiii.
	cxi.	cxviii.
Ascension day	Psalm. viii.	Psalm. xxiii.
	xv.	lxviii.
	xxi.	cviii.
Whitsunday.	xlv.	civ.
	xlviii.	cxiv

¶ THE ORDER OF THE Psalmes to be said at Morning and Euening Prayer.

	Morning prayer.	*Euening prayer.*
1	1.2.3.4.5.	6.7.8.
2	9.10.11.	12.13.14.
3	15.16.17.	18.
4	19.20.21.	22.
5	24.25.26.	27.
6	30.31.	32.
7	35.36.	37.
8	38.39.40.	41.42.43.
9	44.45.46.	47.48.49.
10	50.51.52.	53.54.55.
11	56.57.58.	59.60.61.
12	62.63.64.	65.66.67.
13	68.	69.70.
14	71.72.	73.74.
15	75.76.77.	78.
16	79.80.81.	82.83.84.85.
17	86.87.88.	89.
18	90.91.92.	93.94.
19	95.96.97.	98.99.100.101.
20	102.103.	104.
21	105.	106.
22	107.	108.109.
23	110.111.112.113.	114.115.
24	116.117.118.	119. Inde 4.
25	Inde 5.	Inde 4.
26	Inde 5. (124.125.	Inde 4. (130.131.
27	120.121.122.123.	126.127.128.129.
28	132.133.134.135.	136.137.138.
29	139.140.141.	142.143.
30	144.145.146.	147.148.149.150.

An Almanacke for 30. yeeres.

The yeere of our Lord.	The Golden number.	The Sunday Letter.	The Leape yeere.	Aſhwednesday the firſt day of Lent.	Easter day.
1612	17	E	D	Feb. 25.	April 12.
1613	18	C		17.	4.
1614	19	B A		9. March	24.
1615	1	G	F	22. Febr.	9.
1616	2	E D		14.	March 31
1617	3	C		7. March	April 20.
1618	4	B		18. Febr.	5.
1619	5	A		10.	March 28
1620	6	G		1 March.	April 16.
1621	7	F E		14. Febr.	1.
1622	8	D	C	6. March.	21.
1623	9	B A		16. Febr.	13.
1624	10	G		11.	March 28
1625	11	F	E	2. March.	April 17.
1626	12	D C		22. Febr.	9.
1627	13	B A		7.	March 25
1628	14	G	G	27.	April 13.
1629	15	F E		18.	5.
1630	16	D		10.	March 28
1631	17	C B		23.	April 10.
1632	18	A		20.	1.
1633	19	G F		6. March.	April 21.
1634	1	E	D	19. Febr.	6.
1635	2	D C		11.	March 29
1636	3	B	B	2. March.	April 17.
1637	4	A		22. Febr.	9.
1638	5	G F		7.	March 25
1639	6	E		27.	April 13.
1640	7	D C	D	19.	5.
1641	8	B		10. March	25.

¶ To finde Easter for euer.

Prime	A	B	C	D	E	F	G
i	Apr. 9.	10	11	12	6	7	8
ii	Mar. 26.	27	28	9	30	31	Ap. 1
iii	Apr. 16	17	18	9	20	14	15
iiii	Apr. 9.	3	4	5	6	7	8
v	Mar. 26.	27	28	29	33	24	25
vi	Apr. 16	17	11	12	[illegible]	14	15
vii	Apr 2.	3	4	5	[illegible]	Ma. 31	Ap. 1
viii	Apr. 23	24	25	19	20	21	22
ix	Apr. 9	10	11	12	13	14	8
x	Apr. 2.	3	Ma. 2	29	30	31	Ap 1
xi	Apr. 16	17	18	9	20	21	22
xii	Apr. 9.	10	11	5	6	7	8
xiii	Mar. 26.	27	28	29	30	31	25
xiiii	Apr. 16	17	18	19	13	14	15
xv	Apr. 2.	3	4	5	6	7	8
xvi	Mar. 26.	27	28	22	23	24	25
xvii	Apr. 16	10	11	12	13	14	15
xviii	Apr. 2.	3	4	5	Ma. 30	31	Ap. 1
xix	Apr. 23	24	18	19	20	21	22

¶ When yee haue found the Sunday Letter in the vppermost Line, guide your eye downeward from the same, till ye come right ouer the Prime, and there is shewed both what Moneth, and what day of the Moneth Easter falleth that yeere.

¶ January

¶ Ianuary hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesson*	2. *Lesson*	1. *Lesson*	2. *Less.*
1	*A*	*New yeres*	Gen. 17.	Rom. 2.	Deut. 10	Col. 2
2	b	*day.*	Gen. 1.	Matth. 1.	Gene. 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e	*Epiphanie.*	7	4	8	4
6	f		Esa. 60.	Luc 3.	Esa. 49.	Ioh. 2.
7	g	Lucian.	Gen. 9.	Matth. 5	Gen. 12.	Rom. 5.
8	*A*		13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d	*Sol In Aq.*	19	9	20	9
12	e	Hillarie.	21	10	22	10
13	f		23	11	24	11
14	g		25	12	26	12
15	*A*		27	13	28	13
16	b		29	14	30	14
17	c	Prisca.	31	15	32	15
18	d		33	16	34	16
19	e	Fabian.	35	17	37	1. Cor. 1
20	f	Agnes.	38	18	39	2
21	g	Vincent.	40	19	41	3
22	*A*		42	20	43	4
23	b		44	21	45	5
24	c	Conu. of	46	22	47	6
25	d	Paul.	Wisd. 5	Acts. 22.	Wis. 6.	Act. 26
26	e		Gen. 48.	Matt 23.	Gen 49.	1 Cor. 9
27	f		50	24	Exod. 1.	8
28	g		Exod. 2.	25	3	9
29	*A*		4	26	5	10
30	b		7	27	8	
31	c		9	28	10	12

Februarie hath xxviij. dayes.

			¶ Morning prayer.		¶ Eucning prayer.	
			1. Lesson.	2. Lesson.	1. Lesson	2. Less.
1	d	Fast.	Exo. 11	Mar. 1.	Exo. 12.	1. Co. 15
2	e	Dur. Mary	Wis. 9.	2	Wis. 12.	14
3	f	Blasii.	Exo. 13.	3	Exo. 14	15
4	g		15	4	16	16
5	A	Agatha.	17	5	18	2. Cor. 1
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		32	9	33	5
10	f		34	10	Leui. 18	6
11	g	Sol in Pis.	Leuit. 19	11	20.	7
12	A		26	12	Num. 11	8
13	b		Num. 12	13	13	9
14	c	Valentine.	14	14	16	10
15	d		17	15	20	11
16	e		21	16	22	12
17	f		23	Lu. di. 1.	24	13
18	g		25	di. 1.	27	Gal. 1.
19	A		30	2	31	2
20	b		32	3	35	3
21	c		36	4	Deut. 1.	4
22	d		Deut. 2.	5	3	5
23	e	Fast.	4	6	5	6
24	f	S. Mat- thias.	Wis. 19	7	Eccle 1.	Eph. 1.
25	g		Deut. 6.	8	Deut. 7.	2
26	A		8	9	9	3
27	b		10	10	11	4
28	c		12	11	13	5

¶ March hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	d	Dauid.	Deu. 16.	Luk. 12.	Deut. 17	Ephe. 6
2	e	Cedde.	18	13	19	Phil. 1.
3	f		20	14	21	2
4	g		22	15	24	3
5	A		25	16	26	4
6	b		27	17	28	Col. 1.
7	c	Perpetue	29	18	30	2
8	d		31	19	32	3
9	e		33	20	34	4
10	f	*Equin.*	Ioſuè 1.	21	Ioſue 2.	1. The. 1
11	g	*Solin Ar.*	3	22	4	2
12	A	Gregor.	5	23	6	3
13	b		7	24	8	4
14	c		9	Iohn 1.	10	5
15	d		23	2	24	1. Th. 1
16	e		Iudg. 1.	3	Iudg. 2.	2
17	f		3	4	4	3
18	g	Edward.	5	5	6	1. Tim. 1
19	A		7	6	8	2. 3
20	b		9	7	10	4
21	c	Benedict.	11	8	12	5
22	d		13	9	14	6
23	e		15	10	16	2 Tim. 1
24	f		17	11	18	2
25	g	*Annun. of*	Eccle. 2.	12	Eccle. 3.	3
26	A	*Mary.*	Iudg. 15	13	Iudg. 20	4
27	b	*Iui. R. Car.*	21	14	Ruth 1.	Titus 1
28	c		Ruth 2.	15	3	2 3
29	d		4	16	1. Sam. 1	Phile.
30	e		1. Sam. 2	17	3	Heb 1
31	f		4	18	5	2

¶ April hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. Lesson	1. Lesson	2. Lesse.
1	g		1 Sam. 6	Ioh. 19.	1. Sam. 7	Hebr. 3
2	A		8	20	9	4
3	b	Richard.	10	21	11	5
4	c	Ambros.	12	Acts. 1.	13	6
5	d		14	2	15	7
6	e		16	3	17	8
7	f		18	4	19	9
8	g		20	5	21	10
9	A		22	6	23	11
10	b		24	7	25	12
11	c	Solin Tau	26	8	27	13
12	d	ro.	28	9	29	Iam. 1.
13	e		30	10	31	2
14	f		2. Sam. 1	11	2. Sam. 2	3
15	g		3	12	4	4
16	A		5	13	6	5
17	b		7	14	8	1. Pet. 1
18	c		9	15	10	2
19	d	Alphage,	11	16	12	3
20	e		13	17	14	4
21	f		15	18	16	5
22	g		17	19	18	2. Pet. 1
23	A	S. Georg.	19	20	20	2
24	b		21	21	22	3
25	c	Marke	Eccle. 4.	22	Eccle. 5	1. Io. 1.
26	d	Euangel.	2. Sam. 23	23	2. Sam. 24	2
27	e		1. kin. 1.	24	1. king. 2	3
28	f		3	25	4	4
29	g		5	26	6	5
30	A		7	27	8	2. Ioh

May hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	b	*Philip &*	Eccles. 7.	Act. 8.	eccl. 9.	Iude.
2	c	*Iacob.*	1 King. 9.	28	1. ki. 10	Rom. 1.
3	d	uention	11	Mat. 1.	12	2
4	e	of the	13	2	14	3
5	f	croſſe.	15	3	16	4
6	g	Iohn Port.	17	4	18	5
7	A		19	5	20	6
8	b		21	6	22	7
9	c		2 King. 1.	7	2. Ki. 2	8
10	d		3	8	4	9
11	e		5	9	6	10
12	f	*Sol. in Ge*	7	10	8	11
13	g		9	11	10	12
14	A		11	12	12	13
15	b		13	13	14	14
16	c		15	14	16	15
17	d		17	15	18	16
18	e		19	16	20	1. Cor. 1
19	f	Dunſtan.	21	17	22	2
20	g		23	18	24	3
21	A		25	19	Ezr. 2.	4
22	b		Ezra. 3.	20	4	5
23	c		5	21	6	6
24	d		7	22	9	7
25	e		Nehe. 1.	23	Neh. 2	8
26	f	Auguſtin.	4	24	5	9
27	g		6	25	8	10
28	A		9	26	10	11
29	b		13	27	Heſt. 1	12
30	c		Heſt. 2.	28	3	13
31	d		4	Mar. 1.	5	14

Iune hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Leſſ.	2. Leſſ.	1. Leſſ.	2. Leſſ.
1	e		Heſt.6.	Mar.2	Heſt.7	1.Cor.15
2	f		8	3	9	16
3	g	Nichom.	Iob.1.	4	Iob.2.	2.Cor.1
4	A		3	5	4	2
5	b	Boniface.	5	6	6	3
6	c		7	7	8	4
7	d		9	8	10	5
8	e		11	9	12	6
9	f		13	10	14	7
10	g		15	11	16	8
11	A	Bar. Apo.	Eccl.10.	Act.14	Eccl.11	Act 15.
12	b	*Sol in Cã.*	Iob.17.18	Mar.12	Iob.19	2.Cor.9
13	c	Solſt. eſti.	20	13	21	10
14	d		22	14	24	11
15	e		24.25.	15	26.27.	12
16	f		28	16	29	13
17	g		30	Luk.1.	31	Galat.1.
18	A		32	2	33	2
19	b		34	3	35	3
20	c	Edward.	36	4	37	4
21	d		38	5	39	5
22	e		40	6	41	6
23	f	Faſt.	42	7	Prou.1	Ephe.1.
24	g	*Iob. Bapt.*	Mal.3.	Mat.3.	Mal.4.	Matt.14.
25	A		Prou.2.	Luk.8.	Pro.3.	Ephe.2.
26	b		4	9	5	3
27	c		6	10	7	4
28	d	Faſt.	8	11	9	5
29	e	*S. Petapo*	Eccl. 15.	Act. 3.	Ecc.19	Act.4.
30	f		Prou. 10.	Luk.12	Pro.11	Ephe.6.

Iuly hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1 *Leff.*	2 *Leff.*	1. *Leff.*	2 *Leff.*
1	g	Visi. Ma.	Prou. 12	Luke 13	Prou. 13	Phil. 2.
2	A		14	14	15	2
3	b	Martin.	16	15	17	3
4	c		18	16	19	4
5	d		20	17	21	Coloss. 1.
6	e	Dogdays.	22	18	23	2
7	f		24	19	25	3
8	g		26	20	27	4
9	A		28	21	29	1. Thes. 1.
10	b		31	22	Eccle. 1	2
11	c		Eccle. 2.	23	3	3
12	d	*Sol in Leo*	4	24	5	4
13	e		6	Ioh. 1.	7	5
14	f		8	2	9	2. Thes. 1.
15	g	Swithun.	10	3	11	2
16	A		12	4	Iere. 1.	3
17	b		Iere. 2.	5	3	1. Tim. 1.
18	c		4	6	5	2. 3.
19	d		6	7	7	4
20	e	Margaret	8	8	9	5
21	f		10	9	11	6
22	g	Magdal.	12	10	13	2. Tim. 1.
23	A		14	11	15	2
24	b	Fast.	16	12	17	3
25	c	*Iacob. Ap.*	Eccl. 21	13	Eccl. 23	4
26	d	Anne.	Iere. 18.	14	Iere. 19	Titus 1.
27	e		20	15	21	2. 3.
28	f		22	16	23	Phile.
29	g		24	17	25	Heb. 1.
30	A		26	18	27	2
31	b		28	19	29	3

¶ Auguſt hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			Leſſo.	*2. Leſſ.*	*Leſſ*	*. Leſſ.*
1	c	Lammas.	Iere.30.	Ioh.20	Iere.31	Heb.4.
2	d		32	21	33	5
3	e		34	Act. 1.	35	6
4	f		36	2	37	7
5	g		38	3	39	8
6	♌	Transfig.	40	4	41	9
7	b	Name of	42	5	43	10
8	c	Ieſu.	44	6	45.46	11
9	d		47	7	48	12
10	e	Laurens.	49	8	50	13
11	f		51	9	52	Iam.1.
12	g	*Sol in Vi.*	Lamen.1.	10	Lam.2.	2
13	♍		3	11	4	3
14	b		5	12	Eze.2.	4
15	c		Ezec.3.	13	6	5
16	d		7	14	13	1.Pet.1.
17	e		14	15	18	2
18	f		33	16	24	3
19	g		Dan.1.	17	Dan.2.	4
20	♎		3	18	4	5
21	b		5	19	6	2.Pet.1.
22	c		7	20	8	2
23	d	Faſt.	9	21	10	3
24	e	*Bart. A.*	Eccl.25.	22	Ec.26.	1.Ioh.1.
25	f		Dan. 11.	23	Dan.12.	2
26	g		(*) 13	24	14	3
27	♏		Ose. 1.	25	Os.2.3.	4
28	b	Auguſtin	4	26	5.6.	5
29	c	Behead.	7	27	8	2.3. Ioh
30	d	of Iohn.	9	28	10	Iude.
31	e		11	Mar.1.	12	Rom.1.

(*) Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to bee read vntill theſe words *And King Aſtyages, &c.*

September hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
				2. Leſſ.	1. Leſſ.	2. Leſſ.
1	f		Oſee. 13.	Mat. 2.	Oſee. 14	Rom. 2
2	g	Gyles.	Ioel. 1.	3	Ioel. 2.	3
3	A		3	4	Amos. 1	4
4	b		Amos. 2.	5	3	5
5	c	Dog daies	4	6	5	6
6	d	end.	6	7	7	7
7	e	Eanr biſh.	7	8	9	8
8	f	Nat. of Ma.	Abdi. 1.	9	Iona. 1	9
9	g		Iona. 2. 3.	10	4	10
10	A		Mich. 1.	11	Mich. 2.	11
11	b		3	12	4	12
12	c	*Sol in Lib.*	5	13	6	13
13	d		7	14	Nah. 1.	14
14	e	Holy croſſ.	Nahu 2.	15	3	15
15	f	*Aequinoc.*	Abac. 1.	16	Abac. 2.	16
16	g	*Autumn.*	3	17	Soph. 1.	1. Cor. 1
17	A	Lambert.	Soph. 2.	18	3	2
18	b		Agge. 1.	19	Agge. 2.	3
19	c		Zacha. 1.	20	Zac. 2. 3	4
20	d	Faſt.	4. 5.	21	6	5
21	e	*S. Matthew*	Eccle. 35.	22	Eccl. 38	6
22	f		Zach. 7.	23	Zach. 8.	7
23	g		9	24	10	8
24	A		11	25	12	9
25	b		13	26	14	10
26	c	Cyprian.	Mala. 1.	27	Mala. 2.	11
27	d		3	28	4	12
28	e		Tobi. 1.	Mat. 1.	Tobi. 2.	13
29	f	*S. Michael.*	Eccle. 39	2	Eccl. 44	14
30	g	Hierome.	Tob. 3.	3	Tobi 4.	15

¶ October hath xxxj.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ*
1	A	Remige.	(*)	Mar. 4	Tobi. 6.	1. Co. 16
2	b		7.	5	8	2. Cor. 1
3	c		9	6	10	2
4	d		11	7	12	3
5	e		13	8	14	4
6	f	Faith.	Iudit. 1.	9	Iudit. 2.	5
7	g		3	10	4	6
8	A		5	11	6	7
9	b	Dennis.	7	12	8	8
10	c		9	13	10	9
11	d		11	14	12	10
12	e	*Sol in Sc.*	13	15	14	11
13	f	Edward.	15	16	16	12
14	g		Wiſd. 1.	Lu. di. 1	Wiſ. 2.	13
15	A		3	di. 1.	4	Galat. 1
16	b	Neueme.	5	2	6	2
17	c	Etheldr.	7	3	8	3
18	d	*Luke Ew.*	Eccl. 51.	4	Iob. 1.	4
19	e		Wiſd. 9.	5	Doc. 10	5
20	f		11	6	12	6
21	g		13	7	14	Ephe. 1
22	A		15	8	16	2
23	b		17	9	18	3
24	c		19	10	Eccl. 1.	4
25	d	Criſpine.	Eccl. 2.	11	3	5
26	e		4	12	5	6
27	f	Faſt.	6	13	7	Phil. 1
28	g	*Simon &*	Io. 23. 25	14	Iob. 42.	2
29	A	*Iude.*	Eccl. 8.	15	Eccl. 9	3
30	b		10	16	11	4
31	c	Faſt.	12	17	13	Colo

(*) Note that the 6. of Exodus is to be read the firſt of October at Morning prayer, vnto theſe words *Theſe be the heads, &c.*

¶ Nouember hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesſ.	2. Lesſ.	1. Lesſ.	2. Lesſ.
1	d	All Saints	Wiſd. 3	He. 11. 12	Wiſd. 4	Apo. 19
2	e		Eccl. 14	Luc. 18.	Eccl. 15.	Col. 2.
3	f		16	19	17	3
4	g		18	20	19	4
5	A	Pap. conſt.	20	21	21	1. Th. 1.
6	b	Leonard.	22	22	23	2
7	c		24	23	25 (*)	3
8	d		27	24	28	4
9	e		29	Iohn 1.	30	5
10	f		31	2	32	2. The. 2
11	g	S. Martin.	33	3	34	2
12	A	Sol. in Sag.	35	4	36	3
13	b	Brice.	37	5	38	1. Tim. 3
14	c		39	6	40	2. 3.
15	d	Machute.	41	7	42	4
16	e		43	8	44	5
17	f	Hugh Biſh	45	9	46 (*)	6
18	g		47	10	48	2. Tim. 1
19	A		49	11	50	2
20	b	Edmund	51	12	Baruc. 1	3
21	c	king.	Baruc. 2.	13	3	4
22	d	Cicely.	4	14	5	Titus 1.
23	e	Clement.	6	15	Eſai 1.	2. 3.
24	f		Eſai 2.	16	3	Phile. 1
25	g		4	17	5	Heb. 1.
26	A	Katherine	6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Faſt.	12	21	13	5
30	e	And. Ap.	Pro. 20.	Act. 1.	Pro. 21.	6

(*) The beginning of the 26. Chap of Eccles. (*vnto*) *But when one is, &c.* muſt be read with the 25. chap.

(*) Note that the 46. Chapter of Eccleſiaſticus is to be read vnto theſe words, *After this he ſaid, &c.*

¶ December hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſ.*	2 *Leſſ.*	1. *Leſſ.*	2 *Leſſ.*
1	f		Eſai 14.	Act. 2.	Eſai 15	Heb. 7
2	g		16	3	17	8
3	A		18	4	19	9
4	b		20,21.	5	22	10
5	c		23	6	24	11
6	d	Nicholas.	25	dim. 7.	26	12
7	e		27	dim. 7.	28	13
8	f	Concep.	29	8	30	Iaco. 1.
9	g	Ma.	31	9	32	2
10	A		33	10	34	3
11	b		35	11	36	4
12	c	*Sol in Cap.*	37	12	38	5
13	d	Luci.	39	13	40	1. Pet. 1
14	e		41	14	42	2
15	f		43	15	44	3
16	g		45	16	46	4
17	A	O ſapien-	47	17	48	5
18	b	tia.	49	18	50	2. Pet. 3
19	c		51	19	52	2
20	d	Faſt.	53	20	54	3
21	e	*Tho. Apo.*	Pro. 23.	21	Pro. 24	1. Ioh. 1.
22	f		Eſai 55.	22	Eſai 56.	2
23	g		57	23	58	3
24	A	Faſt.	59	24	60	4
25	b	*Chriſtmas.*	Eſai 9.	Luke 2	Eſai 7.	Tit. 3.
26	c	*S. Steuen.*	Pro. 28.	Act. 6,7	Eccle. 4	Acts 7.
27	d	*S. Ioan.*	Eccl. 5.	Apoc. 1	Eccle. 6	Reu. 22
28	e	*Innocent.*	Ier. 31.	Act. 25.	Wiſd. 1	1. Ioh. 5.
29	f		Eſai 61.	26	Eſai 62.	2. Iohn.
30	g		63	27	64	3. Iohn.
31	A	Siluester	65	28	66	Iude.

Septuagesima.	before Easter.	ix. weekes.
Sexagesima.		viij. weekes.
Quinquagesima.		vij. weekes.
Quadragesima.		vj. weekes.
Rogations.	after Easter.	v. weekes.
Whitsunday.		vij. weekes.
Trinitie Sunday.		viij. weekes.

These to be observed for Holy dayes, and none other.

THat is to say, All Sundayes in the yere. The dayes of the Feasts of the Circumcision of our Lord Iesus Christ Of the Epiphany. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S Marke the Euangelist. Of S. Philip and Iacob the Apostles. Of the Ascension of our Lord Iesus Christ. Of the Natiuitie of S. Iohn Baptist. Of S. Peter the Apostle. Of S. Iames the Apostle. Of S Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Euangelist. Of S. Simon and Iude the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S Thomas the Apostle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. Iohn the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke. Munday and Tuesday in Whitsun weeke.

A rule to know when the Terme beginneth and endeth.

HIllarie Terme beginneth the xxiij. day of Ianuarie (if it be not Sunday: if it be Sunday, then the next day after) and endeth the xij. of February.

EAster Terme beginneth xviij. dayes after Easter day, and endeth foure daies after the Ascension day

TRinitie Terme beginneth twelue dayes after Whitsunday, and endeth the Wednesday fortnight after.

MIchaelmas Terme beginneth the ix. day of October, if it be not Sunday, and endeth the xxvij of November.

¶ AN

¶ The Order where Morning and Euening Prayer shall be vsed and said.

THe Morning and Euening Prayer shall be vsed in the accustomed place of the Church, Chappell, or Chancell, except it shall bee otherwise determined by the Ordinary of the place: And the Chancels shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at other times in his Ministration, shall vse such Ornaments in the Church, as were in vse by authority of Parliament in the second yeare of the raigne of Edward the first, according to the Acte of Parliament set in the beginning of this Booke.

¶ An

¶AN ORDER FOR Morning Prayer dayly throughout the yeere.

¶ *At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a lowd voyce some one of these Sentences of the Scriptures that follow. And then hee shall say that which is written after the said Sentences.*

AT what time soeuer a sinner doth repent him of his sin from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord. *Ezek.* 18

I doe know mine owne wickednesse, and my sin is alwaies against me. *Psal.* 51.

Turne thy face away from our sinnes (O Lord) and blot out all our offences. *Psal.* 51.

A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts. *Psal.* 51.

Rent your hearts and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient and of much mercy, and such a one that is sorry for your afflictions. *Joel* 2.

To thee (O Lord God) belongeth mercy and forgiuenesse, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walk in thy lawes which thou hast appointed for vs.

Correct vs, O Lord, and yet in thy iudgement not in thy fury, lest wee should be consumed and brought to nothing. *Iere.* 10.

Amend your liues: for the kingdome of God is at hand. *Matth.* 3.

I will goe to my Father, and say vnto him, Father, I haue sinned against heauen and against thee, I am no more worthy to be called thy sonne. *Luc.* 15.

Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight. *Psal.* 143

If we say that we haue no sinne, we deceiue our selues, and there is no truth in vs. 1. *Iohn* 1.

DEarely beloued brethren, the Scripture moueth vs in sundry places to acknowledge and confesse our manifold sins and wickednes, and that wee should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiuenes of the same by his infinite goodnesse and mercy. And although wee ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to doe when wee assemble and meet together, to render thankes for the great benefits that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray, and beseech you as many as be here present, to accompany mee with a pure heart, and humble voice, vnto the throne of the heauenly grace, saying after me.

A generall confession to be said of the whole congregation, after the Minister, kneeling.

ALmighty and most mercifull father, we haue erred and strayed from thy wayes like lost sheep: we haue followed too much the deuices and desires of our owne hearts: we haue offended against thy holy Lawes: we haue left vndone those things which wee ought to haue done, and wee haue done those things which we ought not to haue done: and there is no health in vs: but thou, O Lord, haue mercy vpō vs miserable offenders. Spare thou them O God, which confesse their faults: restore thou them that be penitent, according to thy promises declared vnto mankind in Christ Iesus our Lord: and grant O most mercifull Father for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes, to be pronounced by the Minister alone.

ALmightie God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue: and hath giuen power and commandement to his Ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: he pardoneth and absolueth all them which truely repent, and vnfainedly beleeue his holy Gospel. Wherfore we beseech him to grant vs true repentance, and his holy Spirit, that those things may please him which wee doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

¶ The people shall answere, Amen.

¶ Then shall the Minister begin the Lords Prayer with a loud voyce.

OVr Father which art in heauen, Hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

¶ Then likewise he shall say.

O Lord open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God make speed to saue vs.

Answ. O Lord make haste to helpe vs.

Priest. Glory be to the Father, &c.

Answ. As it was in the beginning, &c.

Praise yee the Lord.

¶ Then shall be said or sung this Psalme following.

O Come let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation. Let vs come before his presence with thanksgiuing: & shew our selues glad in him with Psalmes. For the Lord is a great God: and a great King aboue all Gods.

In his hand are all the corners of the earth: and the strength of the hils is his also.

The Sea is his, and hee made it: and his hands prepared the dry land.

O come let vs worship and fall downe: and kneele before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if yee will heare his voyce harden not your hearts: as in the provocation, and as in the day of temptation in the wildernesse.

When your Fathers tempted mee: proued mee, and saw my workes.

Fourty yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not kowne my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Then shal follow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there bee proper Psalmes appointed for that day. And at the end of every Psalme throughout the yeere, and likewise in the end of* Benedicite, Benedicite, Magnificat, *and* Nunc dimittis *shall be repeated.*

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Then shall be read two Lessons distinctly with a loud voice, that the people may heare. The first of the old Testament, the second of the New, like as they be appointed in the Kalendar, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning himself so as he may best be heard of all such as be present. And before every Lesson the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalendar. And in the end of every Chapter he shall say,*

Here endeth such a Chapter of such a Booke.

¶ *And (to the end the people may the better heare) in such places where they do sing, there shal the lesson be sung in a plaine tune, after the manner of distinct reading, and likewise the Epistle and Gospel.*

¶ *After*

¶ *After the first Lesson, shall follow* Te Deum laudamus *in English dayly throughout the whole yeere.*

WE praise thee (O God:) we acknowledge thee to be the Lord.

All the earth doeth worship thee: the Father euerlasting.

To thee all Angels cry aloud: the heauens, and all the powers therein.

To thee Cherubin and Seraphin: continually doe cry.

Holy, holy, holy: Lord God of Sabbath.

Heauen and earth are full of the Maiesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite Maiestie.

Thy honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou hadst ouercome the sharpenesse of death: thou diddest open the Kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God: in the glory of the Father.

We beleeue that thou shalt come: to bee our Iudge.

We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And wee worship thy Name euer world without end.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let mee neuer be confounded.

¶ Or this Canticle. *Benedicite omnia opera Domini.*

O All ye works of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O yee Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O ye waters that be aboue the firmaments blesse ye the Lord: praise him and magnifie him for euer.

O all ye powers of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye Sun and Moone blesse yee the Lord: praise him and magnifie him for euer.

O ye Stars of heauen, blesse yee the Lord: praise him and magnifie him for euer.

O ye showres and dew, blesse ye the Lord: praise him and magnifie him for euer.

O yee winds of God, blesse yee the Lord: praise him and magnifie him for euer.

O ye fire and heat, blesse yee the Lord: praise him and magnifie him for euer.

O yee Winter and Summer, blesse yee the Lord: praise him and magnifie him for euer.

O ye dewes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O yee frost and cold, blesse ye the Lord: praise him and magnifie him for euer.

O yee yce and snow, blesse yee the Lord: praise him and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord: praise him and magnifie him for euer.

O yee light and darkeneſſe, blesse yee the Lord: praise him and magnifie him for euer.

O yee lightnings and clouds, blesse ye the Lord: praise him and magnifie him for euer.

O let the earth blesse the Lord: yea, let it praise him and magnifie him for euer.

O yee mountaines and hills, blesse yee the Lord: praise him and magnifie him for euer.

O all ye greene things vpon the earth, blesse yee the Lord: praise him and magnifie him for euer.

O ye welles, blesse yee the Lord: praise him and magnifie him for euer.

O yee seas and floods, blesse yee the Lord: praise him and magnifie him for euer.

O ye Whales, and all that moone in the waters, blesse yee the Lord: praise him and magnifie him for euer.

O all yee fowles of the ayre, blesse yee the Lord: praise him and magnifie him for euer.

O all yee beasts and cattell, blesse yee the Lord: praise him and magnifie him for euer.

O ye children of men, blesse yee the Lord: praise him and magnifie him for euer.

O let Israel blesse the Lord: praise him and magnifie him for euer.

O yee Priests of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O yee seruants of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye spirits and soules of the righteous, blesse yee the Lord: praise him and magnifie him for euer.

O ye holy and humble men of heart, blesse ye the Lord: praise him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse yee the Lord: praise him and magnifie him for euer.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *And after the second lesson shall be vsed and said,* Benedictus *in English, as followeth.*

BLessed be the Lord God of Israel: for hee hath visited and redeemed his people.

And hath raised vp a mighty saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue beene since the world began.

That we should bee saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefatheri: and to remember his holy Covenant.

To performe the oath which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him all the dayes of our life.

And thou child shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his people for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spring from on high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

℣ Or this 100. Psalme.

O Be ioyfull in the Lord, all ye lands: serue the Lord with gladnesse, and come before his presence with a song.

Be yee sure that the Lord he is God: it is he that hath made vs, and not wee our selues, wee are his people, and the sheepe of his pasture.

O goe your way into his gates with thankesgiuing, and into his courts with praise: be thankefull vnto him, and speake good of his Name.

For the Lord is gracious, his mercy is euerlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

℣ *Then shall be said the Creede, by the Minister, and the people standing.*

I Beleeue in God the Father Almighty, Maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgine Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day hee rose againe from the dead, hee ascended into heauen, and sitteth

on the right hand of God the Father Almighty, from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

¶ *And after that, these prayers following, as well as Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loud voyce.*

The Lord be with you.

Answ. And with thy Spirit.

Minist. ¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ *Then the Minister, Clerkes, and people shall say the Lords prayer in English with a loud voyce.*

Our Father which art in heauen, &c.

¶ *Then the Minister standing vp shall say.*

O Lord shew thy mercy vpon vs.

Answ. And grant vs thy saluation.

Priest. O Lord saue the King.

Answ. And mercifully heare vs when we call vpon thee.

Minist. Endue thy Ministers with righteousnesse.

Answ. And make thy chosen people ioyfull.

Priest. O Lord saue thy people.

Answ. And blesse thine inheritance.

Minist. Giue peace in our time, O Lord.

Answ. Because there is none other that fighteth for vs, but only thou, O God.

Minist. O God, make cleane our hearts within vs. ¶

Answ. And take not thine holy Spirit from vs.

¶ *Then shall follow three Collects. The first of the day which shall bee the same that is appointed at the Communion. The second for peace. The third, for grace to liue well. And the two last Collects, shall neuer alter, but daily be said at Morning prayer, throughout all the yeare, as follow.*

The second Collect for peace.

O God which art Author of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome:

defend vs thy humble seruants, in all assaults of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither run into any kind of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.

¶ AN ORDER FOR EVENING Prayer throughout the yeere.

¶ The Priest shall say.



Vr Father which art in heauen, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

¶ Then likewise he shall say.

O Lord open thou our lips.

Answ. And our mouth shall shew foorth thy praise.

Minist. O God make speed to saue vs.

Answ. O Lord make haste to helpe vs.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Praise ye the Lord.

¶ Then the Psalmes in order as they be appointed in the Table for Psalmes, except there bee proper Psalmes appointed for that day. Then a Lesson of the Old Testament, as it is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that, Magnificat in English as followeth.

My

MY soule doth magnifie the Lord: and my spirit hath reioyced in God my Sauiour.

For he hath regarded: the lowlinesse of his handmaiden.

For behold from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified mee: and holy is his Name.

And his mercy is on them that feare him: throwout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

He hath put downe the mighty from their seat: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy hath holpen his seruant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or the 98. Psal.

OSing vnto the Lord a new song: for he hath done marueilous things.

With his own right hand, and with his holy arme: hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.

With trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noise, and all that therein is: the round world, and they that dwel therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.

With

With righteousnesse shall he iudge the world: and the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then a Lesson of the new Testament. And after that, Nunc dimittis, in English, as followeth.*

LOrd now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or else this Psalme.

GOd be merciful vnto vs, and blesse vs: and shew vs the light of his countenance, and be merciful vnto vs.

That thy way may be known vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shal the earth bring forth her increase: and God, euen our owne God shal giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall follow the Creed, with other prayers, as is before appointed at Morning Prayer after Benedictus, and with three Collects. First, of the day. The Second, for Peace: The Third, for aid against all perils, as hereafter followeth: which two last Collects, shall be daily said at Euening Prayer without alteration.*

¶ *The second Collect at Euening Prayer.*

O God, from whom all holy desires, all good counsels, and all iust workes doe proceede:

giue

glue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauiour. Amen.

¶ The third Collect for aide against all perils.

LIghten our darknes, we beseech thee, (O Lord) and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Iesus Christ. Amen.

¶ In the Feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, Saint Iohn Baptist. S. Iames, S. Bartholomew, S. Matthew S. Simon and Iude, S. Andrew, and Trinity Sunday shall be sung or said, immediately after Benedictus, this Confession of our Christian faith.

WHosoeuer will bee saued: before all things, it is necessary that hee hold the Catholike Faith.

Which faith except euery one doe keepe whole and vndefiled: without doubt he shall perish euerlastingly.

And the Catholike faith is this: that we worship one God in Trinitie, and Trinity in Vnity.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor

three

three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as wee be compelled by the Christian verity: to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholike Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesaid: the Vnity in Trinitie, and the Trinitie in Vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore, it is necessary to euerlasting saluation: that he also beleeue rightly in the Incarnation of our Lord Iesus Christ.

For the right faith is, that wee beleeue and confesse: that our Lord Iesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world,

Per-

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although hee bee God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hell: rose againe the third day from the dead.

He ascended into heauen, hee sitteth on the right hand of the Father, God Almighty: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Thus endeth the order of Morning and Euening Prayer throughout the whole yeare.

¶ Here followeth the Letany to be vsed vpon Sundayes, Wednesdayes, and Fridayes, and *at other times when it shall be commanded by the Ordinary.*

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne, redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer, &c.

O God the holy Ghost, proceeding from the Father and the Son: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy

O holy, blessed, and glorious Trinity, three persons and one God: haue mercy vpon vs miserable sinners.

O holy blessed and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious bleod, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine-glory and hypocrisie, from enuy, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuy conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agony, and bloody sweat, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God)

God) and that it may please thee to rule and governe thy holy Church universally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse, and holinesse of life, thy servant CHARLES, our most gracious King and Governour.

We beseech thee, &c.

That it may please thee to rule his heart in thy faith, feare, and love, and that hee may evermore have affiance in thee, and ever seeke thy honour and glory.

We beseech thee, &c.

That it may please thee to bee his defender and keeper, giving him the victory over all his enemies.

We beseech thee, &c.

That it may please thee to blesse and preserve our gracious Queen *Mary*, Prince *Charles*, *Frederick* the Prince Elector Palatine, the Lady *Elizabeth* his wife, with their Princely issue.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastours and Ministers of the Church, with true knowledge and understanding of thy word, and that both by their preaching and living they may set it foorth, and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisdome, and understanding.

We beseech thee, &c.

That it may please thee to blesse and keepe the Magistrates, giving them grace to execute justice, and to maintaine truth.

We beseech thee, &c.

That it may please thee to blesse and keepe all thy people.

We beseech thee, &c.

That it may please thee to give to all nations, vnity, peace, and concord.

We beseech thee, &c.

That it may please thee to give vs an heart to love and dread thee, and diligently to live after thy Commandements.

We beseech thee, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee, &c.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feet.

We beseech thee, &c.

That it may please thee to succour, help, and comfort all that be in danger, necessity and tribulation.

We beseech thee, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and young children, and to shew thy pitty vpon all prisoners and captiues.

We beseech thee, &c.

That it may please thee to defend and prouide for the fatherlesse children, and widowes, and all that be desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee, &c.

That it may please thee to forgiue our enemies, persecuters and slanderers, and to turne their hearts.

We beseech thee, &c.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee, &c.

That it may please thee to giue vs true repentance, to forgiue vs all our sins, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beseech thee, &c.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sins of the world.

Graunt

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world,

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs,

Lord haue mercy vpon vs,

Our Father which art in heauen, &c.

And lead vs not into temptation,

But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answ. Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that despiseſt not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers, that wee make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtiltie of the deuill or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnesse they may bee dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didst in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thy honour.

Glory be to the Father, &c. As it was, &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne

O Sonne of David haue mercy vpon vs.
Both now and euer vouchsafe to heare vs, O Christ.
Graciously heare vs, O Christ, graciously, heare vs, O Lord Christ. *The Vvesticle.*
O Lord, let thy mercy be shewed vpon vs,
Answere.
As we doe put our trust in thee.
¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names sake, turne from vs all those euils, that we most righteously haue deserued, and grant, that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore giue our selues to holinesse and pureness of liuing, to thy honour and glory, through our onely Mediator & Aduocate Iesus Christ our Lord. Amen.

¶ *A prayer for the Kings Maiestie.*

O Lord our heauenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of Princes, which doest from thy Throne behold all the dwellers vpon earth, most heartily we beseech thee, with thy fauour to behold our most gracious Soueraigne Lord King *Charles*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walke in thy way: endue him plenteously with heauenly gifts, grant him in health and wealth long to liue, strengthen him that hee may vanquish and ouercome all his enemies, and finally after this life, hee may attaine euerlasting ioy and felicity, through Iesus Christ our Lord. Amen.

¶ *A prayer for the Qu. P. Charles P. Fredericke, the Lady Elizabeth his wife, and their children.*

ALmighty God, which hast promised to be a Father of thine Elect and of their seede, we humbly beseech thee to blesse our gracious Queene *Mary*, Prince *Charles*, *Fredericke* the Prince Electour Palatine, the Lady *Elizabeth* his wife, with their Princely issue: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord, Amen.

Almigh-

ALmighty and euerlasting God, which onely worketh great marueiles, send down vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: grant this (O Lord) for the honour of our Aduocate and Mediator Iesus Christ. Amen.

¶ *A Prayer of Christians.*

ALmighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, & dooest promise that when two or three be gathered together in thy name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life euerlasting. Amen.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ *For raine, if the time require.*

O God, heauenly Father, which by thy Son Iesus Christ, hast promised to all them that seek thy kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: send vs, we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ *For faire weather.*

O Lord God, which for the sin of man didst once drowne all ỹ world except eight persons, and afterward of thy great mercy didst promise neuer to destroy it so againe: We humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue ỹ fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemency to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ *In*

¶ *In the time of dearth and famine.*

O God, heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we doe now most iustly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapenesse and plenty: for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ *In the time of warre.*

O Almighty God, King of all Kings, & gouernor of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be merciful to them that truely repent: Saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence, may bee preserued euermore from all perils, to glorifie thee, which art the only giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

¶ *In the time of any common plague or sickenesse.*

O Almighty God, which in thy wrath in the time of King Dauid, didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, didst saue the rest: haue pitie vpon vs miserable sinners, that now are visited with great sickenesse and mortality, that like as thou didst then command thine Angell to cease from punishing, so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

O God, whose nature & property is euer to haue mercy and to forgiue, receiue our humble petitions: and though we be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christs sake, our Mediatour and Aduocate, Amen.

¶ *A thankesgiuing for raine.*

O God our heauenly Father, who by thy gracious prouidence, doest cause the former and the latter raine to descend vpon the earth, that it may bring foorth fruit for the vse of man: we giue

thee

thee humble thanks, that it hath pleased thee in our greatest necessity, to send vs at the last a ioyful raine vpon thine inheritance, and to refresh it when it was dry, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

¶ *A thanksgiuing for faire weather.*

O Lord God, who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieued and comforted our soules by this seasonable and blessed change of weather, wee praise and glorifie thy holy Name for this thy mercy, and wil alwaies declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ *A thanksgiuing for plenty.*

O Most mercifull Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, and turned our dearth and scarcity into cheapnesse and plenty: we giue thee humble thankes for this thy speciall bounty, beseeching thee to continue this thy louing kindnesse vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord. Amen.

¶ *A thanksgiuing for peace and victory.*

O Almighty God, which art a strong towre of defence vnto thy seruants against the face of their enemies, wee yeeld thee praise and thanksgiuing for our deliuerance from those great and apparant dangers, wherewith we were compassed: we acknowledge it thy goodnesse, that we were not deliuered ouer as a prey vnto them, beseeching thee still to continue such thy mercies toward vs, that all the world may know, that thou art our Sauiour and mighty Deliuerer, through Iesus Christ our Lord.

¶ *A thanksgiuing for deliuerance from the plague.*

O Lord God which hast wounded vs for our sinnes, and consumed vs for our transgressions by thy late heauy and dreadfull visitation, and now in the midst of iudgement remembring mercy, hast redeemed our soules from the iawes of death, wee offer vnto thy fatherly goodnesse, our selues, our soules and bodies, which thou hast deliuered to bee

a liuing

a liuing sacrifice vnto thee; alwaies prasing and magnifying thy mercies in the midst of the congregation, through Iesus Christ our Lord. Amen.

¶ *Or this.*

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments, which are threatned in thy lawe, might iustly haue fallen vpon vs, by reason of our manifold transgressions, and hardnesse of heart: and seeing it hath pleased thee of thy accustomed mercy vpon our weake and vnworthy humiliation, to asswage the noysome pestilence wherewith we lately haue beene sore afflicted, and to restore the dayes of ioy and health into our dwellings: We offer vnto thy diuine Maiestie, the sacrifice of praise and thanksgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Iesus Christ our Lord, Amen.

THE COLLECTS EPISTLES AND Gospels to bee vsed at the celebration of the Lords Supper, or holy Communion thorowout the yeere.

¶ *The first Sunday in Aduent.*

The Collect.

ALmighty God giue vs grace that we may cast away the workes of darknesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite vs in great humility) that in the last day, when he shall come again in his glorious Maiestie, to iudge both the quicke and the dead, wee may rise to life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer, Amen.

The Epistle. Rom. 13. 8.

OWe nothing to any man: but that ye loue one another: for he that loueth another fulfilleth ¶ Law: For these Cõmandements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, thou shalt not beare false witnesse, Thou shalt not lust, and so foorth: (If there be any other Commandement,) it is all comprehended in this saying,

saying,

saying, namely, Loue thy neighbor as thy selfe. Loue hurteth not his neighbour, therfore is loue the fulfilling of the Law. This also we know the season, how that it is time that we should now awake out of sleepe, for now is our saluation neerer then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deeds of darkenesse, and let vs put on the armour of light. Let vs walke honestly as it were in the day light, not in eating and drinking, neither in chambring and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel. Matth. 21.1.

AND when they drew nigh to Hierusalem, and were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto thē, Go into ȳ towne that lieth ouer against you, & anon ye shal find an asse bound, & her colt with her, loose them and bring them vnto me. And if any man say ought vnto you, say ye, The Lord hath need of thē: & straightway he will let them go. All this was done that it might be fulfilled which was speken by the Prophet saying, Tell ye ȳ daughter of Sion, Behold, thy King commeth vnto thee, meek, sitting vpon an asse, and a colt, the sole of the asse vsed to the yoke. The Disciples went and did as Iesus commanded them, and brought the asse, and the colt, and put on them their clothes, & set him thereon. And many of the people spread their garments in the way, other cut down branches from the trees, & strawed them in the way. Moreouer, ȳ people that went before, and they that came after, cryed, saying, *Hosanna* to the Son of Dauid, Blessed is he that cōmeth in the name of the Lord, *Hosanna* in the highest. And when he was come to Hierusalem, all the city was moued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth a city of Galile. And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the Tables of the money changers, and the seats of them that sold doues, and said vnto them, It is written, My house shall be called the house of prayer, but ye haue made it a den of theeues.

¶ The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to bee written for our learning, grant vs that we may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience, and comfort of thy holy Word, wee may embrace, and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ. Amen.

The Epistle. Rom. 15. 4.

WHatsoeuer things are written aforetime, they are written for our learning, that wee through patience and comfort of the Scriptures, might haue hope. The God of patience and consolation, grant you to bee like minded one toward another, after the ensample of Christ Iesus, that ye all agreeing together, may with one mouth praise God the Father of our Lord Iesus Christ. Wherefore receiue yee one another, as Christ receiued vs to the praise of God. And this I say, that Iesus Christ was a minister of the Circumcision, for the truth of God, to confirme the promises made vnto the Fathers, and that the Gentiles might praise God for his mercy, as it is written: For this cause I will praise thee among the Gentiles, and sing vnto thy Name. And again he saith, Reioyce ye Gentiles with his people. And againe, Praise the Lord all ye Gentiles, and laud him all yee nations together. And againe Esay saith, There shall bee the root of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee maybe rich in hope, through the power of the holy Ghost.

The Gospel. Luke 21. 25.

THere shalbe signes in the Sun, and in the Moon, and in the Starres, and in the earth, the people shalbe at their wits end through despaire. The Sea and the water shal roare, and mens hearts shal faile them for feare, and for looking after those things which shall come on the earth. For the powers of heauen shall moue, and then shal they see the Sonne of man come in a cloud with power and great glory. When these things begin to come to passe, then

looke

looke vp and lift vp your heads, for your redemp-
tion draweth nigh. And he shewed them a simili-
tude: Behold the figtree, and all other trees, when
they shoot foorth their buds, yee see and know of
your own selues, that Summer is then nigh at hand.
So likewise ye also (when ye see these things come
to passe) be sure that the kingdome of God is nigh.
Verely, I say vnto you, This generation shall not
passe, till all bee fulfilled. Heauen and earth shall
passe away, but my words shall not passe.

¶ The third Sunday in Aduent.

The Collect.

LOrd, we beseech thee, giue eare to our prayers,
and by thy graciousvihtation lighten the dark-
nes of our hearts, by our Lord Iesus Christ. Amen.

The Epistle. 1. Cor. 4. 1.

LEt a man this wise esteem vs, euen as the Mini-
sters of Christ, & stewards of ỹ secrets of God.
Furthermore, it is required of the Stewards, that a
man be found faithfull. With mee it is but a very
smal thing that I should be iudged of you, either of
mans iudgement: no, I iudge not mine owne selfe,
for I know nought by my selfe, yet am I not thereby
iustified. It is the Lord that iudgeth me. Therefore
iudge nothing before the time, vntill the Lord
come, which will lighten things that are hid in
darkenesse, and open the counsels of the hearts, and
then shall euery man haue praise of God.

The Gospel. Matth. 11. 2.

WHen Iohn being in prison heard the works of
Christ, he sent two of his disciples, and said
vnto him, Art thou he that shal come? or do we look
for another? Iesus answered and said vnto them, Go
and shew Iohn againe what ye haue heard and seen.
The blind receiue their sight, the lame walke, the
lepers are cleansed, and the deafe heare, the dead are
raised vp, and the poore receiue the glad tidings of
the Gospel, and happy is he that is not offended by
mee. And as they departed, Iesus began to say vnto
the people concerning Iohn, What went ye out in-
to the wildernes to see? A reed that is shaken with
the wind? or what went ye out to see? A man clo-
thed in soft raiment? Behold, they ỹ weare soft clo-
thing, are in kings houses. But what went ye out for

to see? A Prophet? Verely I say vnto you, and more then a Prophet: for this is hee of whom it is written: Behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect

LOrd, raise vp, we pray thee, thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse, we be sore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost be honor and glory, world without end.

The Epistle. Phil. 4. 4.

REioyce in the Lord alway, and againe, I say reioyce. Let your softnes be knowne to all men, the Lord is euen at hand. Bee carefull for nothing, but in all prayer and supplication, let your petitions be manifest to God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes through Christ Iesu.

The Gospel. Iohn 1. 19.

THis is the record of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem, to aske him, What art thou? And he confessed, and denied not, and said plainly, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then said they vnto him, What art thou, that we may giue an answere to them that sent vs? What sayest thou of thy selfe? He said, I am the voyce of a Cryer in the wildernesse, Make straight the way of the Lord, as said the Prophet Esay. And they which were sent, were of the Pharises, and they asked him, and said vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither, that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not, he it is, which though hee came after me, was before me, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara beyond Iordan, where Iohn did baptize.

The Collect.

ALmighty God, which hast giuen vs thy onely begotten Son to take our nature vpon him, and this day to be borne of a pure Virgin, grant that we being regenerate, and made thy children by adoption and grace, may dayly bee renewed by thy holy Spirit, through the same our Lord Iesus Christ, who, liueth and reigneth with thee and the holy Ghost now and for euer. Amen.

The Epistle. Heb. 1. 1.

GOd in times past diuersly & many wayes spake vnto the Fathers by Prophets: but in these last dayes he hath spoken to vs by his owne Son, whom he hath made heire of all things, by whom also he made the world. Which Son being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sins, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels said he at any time, Thou art my Son, this day haue I begotten thee? And againe, I wil be his Father, and he shall be my Sonne. And againe when he bringeth in the first begotten Son into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he saith, He maketh his Angels spirits, & his Ministers a flame of fire. But vnto the Sonne he saith, Thy seat, O God, shall be for euer and euer. The Scepter of thy Kingdome is a right Scepter. Thou hast loued righteousnesse, and hated iniquity: wherefore God, euen thy God, hath anointed thee with the oyle of gladnes aboue thy fellowes. And thou Lord, in the beginning hast laid the foundation of the earth, & the heauens are the works of thy hands. They shall perish, but thou endurest. They all shall waxe old as doth a garment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shal not faile.

The Gospel. Iohn. 1. 1.

IN the beginning was the Word, and the Word was with God, & God was the Word. The same

was in the beginning with God. All things were made by it, and without it was made nothing that was made, In it was life, & the life was the light of men, and the light shineth in ſ darknes, & the darknes comprehendethit not. There was sent from God a man whose name was Iohn. The same came as a witnes, to beare witnes of the light: that all men through him might beleeue. He was not that light, but was sent to beare witnes of ſ light. That light was the true light, which lighteth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came amongst his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to be made the sonnes of God, euen them which beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh; and dwelt among vs, and we saw the glory of it, as the glory of the only begotten Son of the Father, full of grace and trueth.

¶ Saint Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr Saint Steuen, who prayed for his persecutors, to thee which liuest and reignest, &c.

¶ Then shall follow the Collect of the Nativity, which shall be said continually vnto New yeres day.

The Epistle. Acts 7.55.

AND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, & saw the glory of God, and Iesus standing on the right hand of God, and said, Behold, I see the heauens open, and the Son of man standing on the right hand of God. Then they gaue a shout with a loud voice, and stopped their eares, & ran vpon him all at once, and cast him out of the city, and stoned him. And the witnesses laid downe their clothes at a yong mans feet whose name was Saul. And they stoned Steuen calling on, and saying, Lord Iesus receiue my spirit. And he kneeled down, and cried with a loud voice, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

S. Iohn Euangelists day.

The Gospel. Mat 23.34.

BEhold I send vnto you Prophets and wisemen, and Scribes, and some of them shal ye kill and crucifie, and some of them shall ye scourge in your Synagogues, & persecute them from city to city, that vpon you may come all the righteous blood which hath bin shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the son of Barachias, whom ye slew betweene ℣ Temple and the Altar. Verely I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, and ye would not? Behold, your house is left vnto you desolate. For I say vnto you, Ye shall not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord.

℣ Saint Iohn Euangelists day.

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord.

The Epistle. 1. Iohn. 1. 1.

THat which was from the beginning, which we haue heard, which we haue seen with our eyes, which wee haue looked vpon, and our hands haue handled of the Word of life. And the life appeared, and we haue seen, & beare witnes, & shew vnto you that eternall life, which was with ℣ Father, and appeared vnto vs. That which we haue seene & heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ: and this we write vnto you, that ye may reioyce, & that your ioy may be full. And this is the tidings, which we haue heard of him, & declare vnto you, That God is light, and in him is no darknes at all. If we say we haue fellowship with him, and walke in darknesse, we lie and doe not the truth. But and if we walke in light, euen as he is in light, then haue we fellowship with

him, and the blood of Iesus Christ his Son, cleanseth vs from all sin. If we say we haue no sin, we deceiue our selues, and the truth is not in vs. If we acknowledge our sins, he is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse, if we say we haue not sinned, we make him a lyar, and his word is not in vs.

The Gospel. Iohn. 21. 19.

IEsus said vnto Peter, Follow thou me. Peter turned about, & saw the Disciple whom Iesus loued following (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Whē Peter therefore saw him, he said to Iesus, Lord what shall he here doe? Iesus said vnto him, If I wil haue him to tarry till I come, what is ỹ to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not dye. Yet Iesus said not vnto him, He shall not die, but, If I wil that he tarry till I come, what is ỹ to thee? The same disciple is he & testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written.

¶ Innocents day.
The Collect.

ALmighty God, whose praise this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying, mortifie and kill all vices in vs, that in our conuersation our life may expresse thy faith, which with our tongues we doe confesse, through Iesus Christ our Lord.

The Epistle. Reuel. 14. v.

I Looked & loe a Lambe stood on the mount Sion, and with him an hundred & fortye foure thousand, hauing his Name and his Father's Name written in their foreheads. And I heard a voice from heauen as the sound of many waters, & as the voyce of a great thunder. And I heard the voyce of harpers harping with their harpes. And they sung as it were a new song before the seat, and before the foure beasts and Elders, and no man could learne the song: but the hundred and fortye foure thousand which were redeemed

deemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe whithersoeuer hee goeth. These were redeemed from men, being the first fruits vnto God and to the Lambe, and in their mouthes was found no guile, for they are without spot before the Throne of God.

The Gospel. Matth. 2. 13.

THe Angel of the Lord appeared to Ioseph in a sleep, saying, Arise, & take the child & his mother, and flee into Egypt, & be thou there till I bring thee word. For it will come to passe that Herod will seeke the child to destroy him. So when he awoke, he tooke the Child and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herod when he saw that hee was mocked of ỹ wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coastes (as many as were two yeeres old or vnder) according to the time that he had diligently knowen out of ỹ wise men. Then was fulfilled that which was spoken by the Prophet Ieremy, whereas he said, In Ramah was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ *The Sunday after Christmas day.*

The Collect.

ALmighty God, which hast giuen vs thine only begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin, Grannt, that we being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle. Gal. 4. 1.

ANd I say that the heire (as long as he is a child) differeth not from a seruant though he be Lord of all, but is vnder tutors and gouernours, vntill the time that ỹ Father hath appointed. Euen so we also, when we were children, were in bondage vnder

the ordinances of the world: but when the time was full come, God sent his Son made of a woman, and made bond vnto the Law, to redeeme them which were bond vnto the Law; that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the Spirit of his Sonne into your hearts, which cryeth *Abba* Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel. Matth. 1.1.

THis is the booke of the generation of Iesus Christ, the Son of Dauid, the Son of Abraham. Abraham begate Isaac, Isaac begat Iacob, Iacob begate Iudas and his brethren, Iudas begat Pharez, and Zara of Thamar, Pharez begate Esrom, Esrom begate Aram, Aram begate Aminadab, Aminadab begate Naasson, Naasson begate Salmon, Salmon, begate Booz of Rahab, Booz begate Obed of Ruth, Obed begate Iesse, Iesse begate Dauid the King, Dauid the King begate Solomon of her that was the wife of Vriah, Solomon begate Roboam, Roboam begate Abia, Abia begate Asa, Asa begate Iosaphat, Iosaphat begate Ioram, Ioram begate Osias, Osias begate Iotham, Iotham begate Achas, Achas begate Ezekias, Ezekias begate Manasses, Manasses begate Amon, Amon begate Iosias, Iosias begate Iechonias and his brethren, about the time that they were caried away to Babylon, and after they were brought to Babylon, Iechonias begate Salathiel, Salathiel begate Zorobabel, Zorobabel begate Abiud, Abiud begate Eliachim, Eliachim begat Azor, Azor begate Sadoc, Sadoc begate Achin, Achin begat Elinud, Elinud begate Eleazar, Eleazar begate Matthan, Matthan begate Iacob, Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, euen he that is called Christ, & so all the generations from Abraham to Dauid, are fourteene generations. And from Dauid vnto the captiuity of Babylon, are fourteene generations. And from the captiuity of Babylon vnto Christ are fourteene generations. The birth of Iesus Christ was on this wise. When his mother Mary was married to Ioseph (before they came to dwell together) she was found with child by the holy

Ghost.

Ghost. Then Ioseph her husband (because he was a righteous man, & would not put her to shame) was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her commeth of the holy Ghost. She shall bring forth a Sonne, and thou shalt call his name Iesus, for he shal saue his people from their sinnes. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shalbe with child, and shall bring forth a sonne, and they shal call his Name Emmanuel, which is a man interpret, is as much to say, as God with vs. And Ioseph assoone as hee awoke out of sleepe, did as the Angel of the Lord had bidden him: and hee tooke his wife vnto him, and knew her not, till she had brought forth her first begotten Sonne, and called his Name Iesus.

¶ *The Circumcision of Christ.*

The Collect.

ALmighty God, which madest thy blessed Sonne to be circumcised and obedient vnto the Law for man, grant vs the true Circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle. Rom. 4. 8.

BLessed is the man to whom the Lord will not impute sin. Came this blessednes then vpon the circumcision, or vpon the vncircumcision also? For wee say that faith was reckoned to Abraham for righteousnesse. How was it then reckoned? when he was in circumcision, or when he was in the vncircumcision? Not in time of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousnesse of faith, which he had, yet being vncircumcised, that he should be the Father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed to them also, and that hee might be the Father of circumcision, not vnto them only which came of the circumcised, but to them also which walke

walk in the steppes of the faith that was in our father Abraham, before the time of Circumcision. For the promise (that he should be heire of the world) happened not vnto Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel. Luke 2, 15.

AND it fortuned, assoon as the Angels were gone away from the shepherds into heauen, they said one to another, Let vs go euen now vnto Bethlehem, & see this thing that we heare say is hapned, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Ioseph, and the babe laid in a manger. And when they had seene it, they published abroad the saying that was told them of that Child. And all they that heard it, wondred at those things which were told them of the shepherds. But Mary kept all these sayings, and pondred them in her heart. And the shepheards returned, praising and lauding God for all the things that they had heard and seene, euen as it was told vnto them. And when the eight day was come that the child should bee circumcised, his name was called Iesus, which was named of the Angel before hee was conceiued in the woombe.

¶ *If there bee a Sunday betweene the Epiphany and the Circumcision, then shall be vsed the same Collect, Epistle, and Gospel at the Communion, which was vsed the day of Circumcision.*

¶ *The Epiphanie.*

The Collect.

O God, which by the leading of a star, didst manifest thy only begotten Son to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle. Ephes. 3, 1.

FOr this cause I Paul am a prisoner of Iesus Christ, for you heathen, if ye haue heard of ¶ ministration of the grace of God, which is giuen me to you-ward. For by reuelation shewed he the mystery vnto me, as I wrote afore in few words, whereby when ye read, ye may vnderstand my knowledge in the mystery

stery of Christ, which mystery in times past was not opened vnto the sons of men, as it is now declared vnto his holy Apostles, and Prophets, by the Spirit, that the Gentiles should be inheritors also, & of the same body, & partakers of his promise of Christ by the meanes of the Gospel, whereof I am made a minister, according to ỹ gift of the grace of God which is giuen vnto me, after ỹ working of his power. Vnto me ỹ least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath bin hid in God, which made all things through Iesus Christ, to the intent that nowvnto the rulers and powers in heauenly things, might be known by the congregation, the manifold wisedome of God, according to the eternal purpose which hee wrought in Christ Iesus our Lord, by whom wee haue boldnesse and entrance, with the confidence wdich is by the faith of him.

The Gospel. Matth. 2. 1.

WHen Iesus was borne in Bethlehem, a city of Iury, in the time of Herod the King, behold, there came wise men from the East to Hierusalem, saying, Where is he that is born King of the Iewes? For wee haue seene his Starre in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all the city of Hierusalem with him. And when he had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should bee borne. And they said vnto him, At Bethlehem in Iury: For thus it is written by the Prophet, And thou Bethlehem in the land of Iury, art not the least among the Princes of Iuda: for out of thee shall come vnto mee the Captaine that shall gouerne my people Israel. Then Herod when hee had priuily called the wisemen, he enquired of them diligently what time the Star appeared. And he bade them goe to Bethlehem, and said, Goe your way thither, and search diligently for the Child: and when yee haue found him, bring me word againe, that I may come and worship him also. When they had heard the king they departed,

and

and loe, the starre which they saw in the East, went before them, till it came and stood over the place where the child was. When they saw the star, they were exceeding glad, and went into the house, and found the child with Mary his mother, & fell down flat, and worshipped him, & opened their treasures, and offered vnto him gifts, gold, frankincense, and myrrhe. And after they were warned of God in a sleep, that they should not go againe to Herod, they returned into their owne country another way.

¶ The first Sunday after the Epiphany.

The Collect.

LOrd we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle. Rom. 12. 1.

I Beseech you therefore brethren, by the mercifulnes of God, that yee make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world: but bee yee changed in your shape, by the renewing of your mind, that yee may prone what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that hee be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: so wee being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospel. Luke 2. 43.

THe father and mother of Iesus went to Hierusalem, after the custome of y feast day. And when they had fulfilled the dayes, as they returned home, the child Iesus abode still at Ierusalem, and his father and mother knew not of it: but they supposing him to haue bin in the company, came a dayes iourney, and sought him among their kinsfolke and acquaintance

quaintance. And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned that after three dayes they found him in the Temple, sitting in the midst of the Doctors, hearing them, and asking them. And all that heard him were astonied at his vnderstanding and answeres. And when they saw him they marualled. And his mother said vnto him, Son, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me? wist yee not that I must goe about my Fathers businesse? And they vnderstood not that saying which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

¶ *The ij. Sunday after the Epiphanie.*

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen, & earth mercifully heare the supplications of thy people, and grant vs thy peace all ý dayes of our life, through Iesus, &c.

The Epistle. Rom. 12.6.

SEeing ý we haue diuers gifts according to the grace that is giuen vnto vs, If a man haue ý gift of prophecie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him ý teacheth take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, do it with diligence. If any man shew mercy, let him doe it with cheerfulnesse. Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kinde one toanother with brotherly loue in giuing honour, go one before another. Be not slothfull in the businesse which ye haue in hand. Bee feruent in spirit, apply your selues to the time, reioyce in hope, be patient in tribulation, continue in prayer, distribute to the necessity of the Saints, be ready to harbour, blesse them ý persecute you, blesse I say and curse not. Be merry with them that are merry, weepe

weepe with them that weepe, be of like affection one towards another. Bee not high minded, but make your selues equall to them of the lower sort.

The Gospel. Iohn. 2. 1.

AND the third day was there a mariage in Cana, a City of Galilee, and the mother of Iesus was there. And Iesus was called, and his Disciples, vnto the marriage. And when the wine failed, the mother of Iesus said vnto him, They haue no wine. Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother sayd vnto the ministers, Whatsoeuer he saith vnto you, doe it. And there were standing there sixe water pots of stone, after the manner of purifying of the Iewes, containing two or three firkins a piece. Iesus said vnto them, Fil the water pots with water. And they filled them vp to the brim. And he said vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the Ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water knew) he called the bridegroome, and said vnto him, Euery man at the beginning doth set forth good wine, and when men be drunke then that which is worse; but thou hast kept the good wine vntill now. This beginning of miracles did Iesus in Cana of Galilee, and shewed his glory, and his Disciples beleeued on him.

¶ The third Sunday after the Epiphany.

The Collect.

ALmighty and euerliuing God, mercifully looke vpon our infirmities, and in all our dangers & necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle. Rom. 12. 16.

BE not wise in your owne opinions. Recompense to no man euill for euill. Prouide aforehand things honest, not onely before God, but also in the sight of all men. If it be possible, as much as in you is, liue peaceably with all men. Dearely beloued auenge not your selues: but gather giue place vnto wrath. For it is written, Vengeance is mine, I will reward saith the Lord. Therefore if thy enemy hunger, feed him: if he thirst, giue him drinke:

for in so doing thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse.

The Gospel, Matth. 8.1.

WHen he was come downe from the mountaine much people followed him. And behold, there came a leper and worshipped him, saying, Master if thou wilt, thou canst make me cleane. And Iesus put forth his hand, and touched him, saying, I will, be thou cleane. And immediatly his leprosie was cleansed. And Iesus said vnto him. Tell no man: but goe and shew thy selfe vnto the Priest, and offer the gift (that Moses commanded to be offered) for a witnes vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master my seruant lieth at home sicke of the palsie, and is grieuously pained. And Iesus said, when I come vnto him, I will heale him. The Centurion answered, and said, Sir, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed. For I also my selfe am a man subiect to the authority of another, and haue souldiers vnder me: and I say vnto this man, Goe, and he goeth: And to another, Come, and he commeth: and to my seruant, Doe this, and he doth it. When Iesus heard these words he marueiled, and said vnto them that followed him, Verely I say vnto you, I haue not found so great faith in Israel. I say vnto you, That many shall come from the East and West, and shall rest with Abraham, Isaac and Iacob in the kingdome of heauen: but the children of the kingdome shall be cast out into vtter darkenesse, there shall be weeping and gnashing of teeth. And Iesus said vnto the Centurion, Go thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

¶ The iij. Sunday after the Epiphany.

The Collect.

GOd which knowest vs to be set in the midst of so many and great dangers, that for mans frailenesse wee cannot alwayes stand vprightly: grant to vs the health of body and soule, that all those things which we suffer for sin, by thy help we

may

may well passe and ouercome, through Iesus Christ our Lord.

The Epistle. Rom.13.1.

LEt euery soule submit himself to the authority of ỹ higher powers: for there is no power but of God. The powers that be are ordained of God. Whosoeuer therefore resisteth the power, resisteth the ordinance of God. But they that resist, shall receiue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? Doe well then, and so shalt thou be praised of the same: for he is the Minister of God for thy wealth. but if thou doe that which is euill, then feare, for he beareth not the sword for nought: for he is the minister of God to take vengeance on them that doe euill. Wherefore ye must needs obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute: for they are Gods Ministers, serning for the same purpose. Giue to euery man therefore his duty: tribute to whom tribute belongeth, custome to whom custome is due: feare to whom feare belongeth: honour to whom honour pertaineth

The Gospel, Matth.8.23.

AND when he entred into a shippe, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he said vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there followed a great calme. But ỹ men marueled, saying, What manner of man is this, that both winds and sea obey him? And when he was come to the other side into the Countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce: so that no man might goe by that way. And behold, they cried out saying, O Iesu, thou Son of God, what haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them an herd of many swine feeding. So the deuils

besought

beſought him, ſaying, If thou caſt vs out, ſuffer vs to goe into the herd of ſwine. And he ſaid vnto them, Goe your wayes. Then went they out and departed into the herd of ſwine. And behold, the whole herd of ſwine was caried headlong into the ſea, and periſhed in the waters. Then they that kept them, fled and went their wayes into the city, and told euery thing, and what had happened vnto the poſſeſſed of the deuils. And behold the whole city came out to meet Ieſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

¶ The fift Sunday after the Epiphany.

The Collect.

LOrd we beſeech thee to keepe thy Church and houſhold continually in the true religion, that they which do leane only vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Ieſus Chriſt our Lord.

The Epiſtle. Coloſſ. 3. 12.

PVt vpon, you as the Elect of God, tender mercy, kindnes, humblenes of mind, meekeneſſe, long ſuffering, forbearing one another, and forgiuing one another, if any man haue a quarrell againſt another: as Chriſt forgaue you euen ſo doe ye. Aboue all theſe things put on loue, which is the bond of perfectneſſe. And the peace of God rule in your hearts, to the which peace ye are called in one body: and ſee that ye be thankfull. Let the word of Chriſt dwell in you plentifully with all wiſedome. Teach and exhort your ſelues in Pſalmes and Hymnes and ſpirituall ſongs, ſinging with grace in your hearts to the Lord. And whatſoeuer ye doe in word or deed, doe all in the Name of the Lord Ieſu, giuing thankes to God the Father by him.

The Goſpel. Matth. 13. 24.

THe kingdom of heauē is like vnto a man which ſowed good ſeed in his field: but while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung vp, and had brought forth fruit, then appeared the tares alſo. So the ſeruants of the houſholder came, & ſaid vnto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid vnto them, The enuious man hath done this.

The

The seruants said vnto him, Wilt thou then that we goe and weed them vp? But he said, Nay, lest while ye gather vp the tares, ye pucke vp also the wheat with them: let both grow together vntill the harueſt, and in the time of harueſt I will say to the reapers, Gather ye first the tares, and bind them together in sheaues to bee burnt, but gather the wheat into my barne.

¶ The first Sunde, (if there be so many) shall haue the same Collect, Epistle, and Gospel that was vpon the first Sunday.

¶ Septuagesima Sunday.

The Collect.

O Lord, we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodneſſe, for ỹ glory of thy Name, thorow Ieſus Christ our Sauiour, who liueth, &c.

The Epistle. 1. Cor. 9. 24.

PErceiue ye not, how that they which run in a course run all, but one receiueth the reward. So run, that ye may obtaine. Euery man that proueth masteries, abstaineth from all things: and they do it to obtaine a crowne that shal perish, but we to obtaine an euer lasting crowne. I therefore so run, not as at an vncertaine thing: So fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, lest by any meanes it come to passe that when I haue preached to other, I my ſelfe should be cast away.

The Gospel. Matth. 20. 1.

THe kingdom of heauē is like vnto a man that is a houſholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he sent thē into his vineyard. And he went out about the third houre, and saw other standing idle in the market place, & said vnto them, Goe yee also into the vineyard, and whatsoeuer is right, I will giue you. And they went their way. Againe he went out about the sixth and ninth houre, and did likewiſe. And about the eleuenth houre he went out, and found other standing idle, and said vnto them, Why stand yee here all the day idle?

They

They said vnto him, Because no man hath hired vs. He saith vnto them, Goe ye also into the vineyard, and whatsoeuer is right, that shall yee receiue. So when Euen was come, the lord of the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, & they likewise receiued euery man a peny. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs which haue borne the burden and heat of the day. But hee answered vnto one of them, and said, Friend, I doe thee no wrong; diddest thou not agree with me for a peny? Take that thine is, and goe thy way, I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as mee listeth with mine owne goods? Is thine eye euill, because I am good? So the last shall be first, and the first shalbe last. For many are called, but few are chosen.

S Sexagesima Sunday.

The Collect.

LOrd God, which seest that we put not our trust in any thing that we do, mercifully grant that by thy power wee may be defended against all aduersitie, though Iesus Christ our Lord.

The Epistle. 2. Cor. 11. 19.

YE suffer fools gladly, seeing your selues are wise For ye suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himself, if a man smite you on the face. I speak as concerning rebuke, as though wee had beene weake in this behalfe: howbeit, wherinsoeuer any man dare be bold (I speak foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the Ministers of Christ, (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fourty stripes saue one, thrice was I beaten with rods, I was once stoned. I

suffered thrice shipwrack. Night and day haue I bin in the deepe Sea; in iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the city, in perils in the wildernes, in perils in the Sea, in perils among false brethren, in labor and trauaile, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse: beside the things which outwardly happen vnto mee, I am cumbred dayly, and doe care for all congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The Gospel. Luke 8. 4.

WHen much people were gathered together, & were come to him out of all cities, he spake by a similitude: The sower went out to sowhis seed, and as he sowed, some fell by the way side, and it was troden down, and the foules of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choaked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as hee said these things, hee cryed, Hee that hath eares to heare, let him heare. And his Disciples asked him, saying, What manner of similitude is this? And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstand. The parable is this: The seed is the Word of God: those that are beside the way, are they that heare, then commeth the deuill, and taketh the Word out of their hearts, lest they should beleeue and be saued. They on the stones, are they, which when they heare, receiue the word with ioy, and these haue no roots, which for a while beleeue, and in time of temptation go away. And that which fel among thornes, are they, which when they haue heard, go forth, and are choked with cares, and

riches,

riches, and voluptuous living, and bring foorth no fruit. That which fell on the good ground, are they which with a pure and good heart heare the word, and keepe it, and bring foorth fruit through patience.

Quinquagesima Sunday.

The Collect.

O Lord, which dost teach vs, that all our doings without charity, are nothing worth, send thy holy Ghost, and poure into our hearts that most excellent gift of charity, the very bond of peace, and all vertues, without the which whosoever liueth, is counted dead before thee: grant this for thine only Sonne Iesus Christs sake. Amen.

The Epistle. 1. Cor. 13. 1.

THough I speake with the tongues of men and of Angels, and haue no loue, I am euen as sounding brasse, or as a tinckling cymball. And though I could prophesie and vnderstand all secrets, and all knowledge: yea, if I haue all faith, so that I could moue mountaines out of their places, and yet haue no loue, I am nothing. And though I bestow all my goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth mee nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity, but reioyceth in the truth, suffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect shall bee done away. When I was a child, I spake as a child, I vnderstood as a child, I imagined as a child: but assoone as I was a man, I put away childishnesse. Now wee see in a glasse, euen in a darke speaking, but then shall we see face to face. Now I know vnperfectly, but then shall I know euen as I am knowne. Now abideth faith hope, and loue, euen these three: but the chiefe of these is loue.

The first day of Lent.

The Gospel. Luke 18. 31.

IEsus tooke vnto him the twelue, and said vnto them, Behold, we go vp to Ierusalem, and all shal be fulfilled, that are written by the Prophets of the Son of man. For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and despitefully intreated and spitted on. And when they haue scourged him, they will put him to death, and the third day he shall rise again. And they vnderstood none of these things. And this saying was hid from them, so that they perceiued not the things which were spoken. And it came to passe, that as he was come nigh to Iericho, a certaine blind man sate by the hie wayes side begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying, Iesus thou Sonne of Dauid haue mercy on mee. And they which went before rebuked him, that he should hold his peace: but hee cryed so much the more, Thou Sonne of Dauid haue mercy on me. And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee And hee said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediately he receiued his sight, and followed him, praising God. And all the people when they saw it, gaue praise vnto God.

¶ *The first day of Lent.*

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, & dost forgiue the sins of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sins, and knowledging our wretchednesse, may obtain of thee, the God of all mercy, perfect remission and forgiuenes, through Iesus Christ.

The Epistle. Ioel 2. 12.

TVrn you vnto me with all your hearts, with fasting, weeping, & mourning: Rent your hearts, and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering and of great compassion, and ready to pardon wickednesse

kednesse. Then (no doubt) he also shall turne and repent: and after his chastening, he shall let your increase remaine for meat and drink-offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation and gather the people together: warne the Congregation, gather the Elders, bring the children & sucklings together. Let the bridegroome goe forth of his chamber, and the Bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, Where is now their God?

The Gospel. Matth. 6. 16.

WHen ye fast, be not sad as the hypocrites are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verely I say vnto you, they haue their reward. But thou when thou fastest, anoynt thy head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theeues breake thorow and steale: but lay vp for you treasures in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake thorow nor steale. For where your treasure is, there will your hearts be also.

¶ *The first Sunday in Lent.*

The Collect.

O Lord, which for our sake didst fast fourty dayes and fourty nights, giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest. &c.

The Epistle. 2. Cor. 6. 1.

WEe as helpers exhort you, that ye receiue not the grace of God in vain. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that

accepted time, behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues, as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kindness, in the holy Ghost, in loue vnfained, in the Word of Truth, in the power of God, by the armour of righteousneſſe on the right hand and on the left: by honour and dishonour, by euill report and good report: as deceiuers, and yet true: as vnknowne, and yet knowne: as dying, and behold we liue: as chastened, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.

The Gospel. Matth. 4. 1.

THen Iesus was led away of the Spirit into the wilderneſſe, to be tempted of the deuill. And when he had fasted forty daies, and forty nights, he was at the last an hungred. And when the tempter came to him, he said, If thou be the Sonne of God, command that these stones be made bread. But he answered, and said, It is written, Man shal not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy city, and setteth him on a pinacle of the Temple, and saith vnto him, If thou be the Sonne of God, cast thy selfe down headlong. For it is written, Hee shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foot against a stone. And Iesus said vnto him, it is written again, Thou shalt not tempt the Lord thy God. Againe, the deuill taketh him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then saith Iesus vnto him, Auoid Satan: For it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill left him, and behold, the Angels came, and ministred vnto him.

The Collect.

ALmighty God, which doest see that we haue no power of our selues to help our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle. 1. Thes. 4. 1.

WE beseech you brethren, and exhort you by the Lord Iesus, that yee increase more and more, euen as yee haue receiued of vs, how yee ought to walke, and to please God. For ye know what commandements wee gaue you by our Lord Iesus Christ. For this is the will of God, euen your holinesse: that ye should abstaine from fornication, and that euery one of you should know how to keepe his vessel in holinesse and honour, and not in the lust of concupiscence, as doe the heathen, which know not God: That no man oppresse and defraud his brother in bargaining because that the Lord is the auenger of all such things, as wee told you before and testified. For God hath not called vs vnto vncleannesse, but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel. Matth. 15. 21.

IEsus went thence, and departed into the coasts of Tyre and Sidon and behold a woman of Canaan (which came out of the same coasts) cried vnto him, saying, Haue mercy on me, O Lord, thou Sonne of Dauid, my daughter is piteously vexed with a deuil. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered, & said, I am not sent, but to the lost sheep of the house of Israel. Then came she, and worshipped him, saying, Lord helpe mee. He answered, and said, It is not meet to take the childrens bread, & to cast it to dogs. She answered, & said, Truth Lord, for the dogs eat of the crumbes which fall from their masters table. Then Iesus answered, and said vnto her, O woman, great is thy faith, bee it vnto thee euen as thou wilt. And her daughter was made whole euen the same houre.

The Collect.

WEe beseech thee Almighty God, looke vpon the hearty desires of thy humble seruants, and stretch foorth the right hand of thy Maiesty, to bee our defence against all our enemies, through Iesus Christ our Lord. Amen.

The Epistle. Ephes. 5. 1.

BEe ye the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweet sauour vnto God. As for fornication and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth Saints; or filthinesse, or fooliſh talking, or iesting, which are not comely: but rather giuing of thankes. For this ye know, that no whoremonger, either vncleane person or couetous person, (which is a worshipper of Images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine words: for because of such things, commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkenesse, but now are ye light in the Lord: walke as children of light. For the fruit of the Spirit consisteth in all goodnesse and righteousnesse, and truth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darknes, but rather rebuke them, for it is a shame euen to name those things which are done of them in secret. But all things when they are brought forth by the light, are manifest. For whatsoeuer is manifest, is light. Wherefore hee saith, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel. Luke 11. 14.

IEsus was casting out a deuil that was dumbe. And when he had cast out the deuil, the dumbe spake, and the people wondred. But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But he knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe, is desolate, and one house doth fall vpon another. If Satan also bee diuided against himselfe,

himselfe, how shall his kingdome endure? Because ye say, I cast out deuils thorow Beelzebub. If I by the help of Beelzebub cast out deuils, by whose help do your children cast them out? Therfore shal they be your iudges. But if I bythe finger of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: but when a stronger then he commeth vpon him, & ouercommeth him, he taketh from him all his harnes (wherin he trusted) and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When ỹ vncleane spirit is gone out of a man, he walketh thorow dry places, seeking rest: & when he findeth none, he saith, I wil returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, & taketh to him seuen other spirits worse then himselfe, & they enter in, & dwel there: & the end of that man is worse then ỹ beginning. And it fortuned, that as he spake these things, a certaine woman of ỹ company lift vp her voyce, & said vnto him, Happy is the wombe that bare thee, and the pappswhich gaue thee suck. But he said, Yea, happy are they that heare ỹ word of God, & keep it.

¶ *The fourth Sunday in Lent.*

The Collect.

GRant we beseech thee, Almighty God, that we which for our euill deeds are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Iesus Christ.

The Epistle. Gal. 4. 21.

TEll me (ye that desire to be vnder the Law) do ye not heare of ỹ Law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. Yea, and he which was borne of the bond woman, was borne after the flesh; but hee which was borne of the free woman, was borne by promise, which things are spoken by an allegory. For these are two Testaments; the one from the mount Sinai, which gendreth vnto bondage, which is Agar; for mount Sinai is Agar in Arabia, & bordereth vpon the city, which is now called Hierusalem, and is in bondage with her children. But Hierusalem

rusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that beareſt no children, breake forth and cry, thou that trauaileſt not. For the deſolate hath many moe children then ſhee that hath an husband. Brethren, we are after Iſaac the children of promiſe. But as then, hee that was borne after the fleſh, perſecuted him that was borne after the ſpirit: euen ſo is it now. Neuertheleſſe, what ſaith the Scripture? Put away the bond woman and her ſonne: for the ſonne of the bond woman ſhal not be heire with the ſonne of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

The Goſpel. Iohn 6.1.

IEſus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Ieſus went vp into a mountain, & there he ſate with his diſciples. And Eaſter (a Feaſt of the Iewes) was nigh. When Ieſus then lift vp his eyes, and ſaw a great company come vnto him, hee ſaid vnto Philip, Whence ſhall wee buy bread that theſe may eate? This hee ſaid to proue him, for he himſelfe knew what he would doe. Philip anſwered him, Two hundred penyworth of bread are not ſufficient for them, that euery man may take a little. One of his diſciples, (Andrew, Simon Peters brother) ſaith vnto him, There is a lad which hath fiue barley loaues, & two fiſhes, but what are they among ſo many? And Ieſus ſaid, Make the people ſit downe. There was much graſſe in the place. So the men ſate down in number about fiue thouſand. And Ieſus tooke the bread, and when he had giuen thanks, he gaue to the diſciples, and the diſciples to them that were ſet downe, and likewiſe of the fiſhes, as much as they would. When they had eaten enough, hee ſaid vnto his diſciples, Gather vp the broken meat which remaineth, that nothing be loſt. And they gathered it together, and filled twelue baſkets with the broken meat of ỹ fiue barley loaues, which broke meat remained vnto thẽ that had eaten. Then thoſe men (when they had ſeen the miracle that Ieſus did) ſaid, This is of a truth the ſame Prophet that ſhould come into the world.

The Collect.

WEe beseech thee, Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may bee gouerned and preserued euermore, both in body and soule, through Iesus Christ our Lord.

The Epistle. Hebr. 9. 11.

CHrist being an high Priest of good things to come, came by a greater and a more perfect Tabernacle not made with hands, that is to say not of this building, neither by the blood of goates and calues, but by his own blood he entred in once into the holy place, and found eternall redemption. For if the blood of oxen, and of goates, and the ashes of a young cow, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, (which thorow the eternal Spirit, offered himselfe without spot to God) purge your conscience from dead workes, for to serue the liuing God? And for this cause is hee the Mediatour of the new Testament, that thorow death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called might receiue the promise of eternall inheritance.

The Gospel. Iohn 8. 46.

WHich of you can rebuke me of sin? If I say the truth, why doe ye not beleeue me? He that is of God, heareth Gods words: Ye therfore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him, Say we not well, that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me: I seeke not mine owne praise, there is one that seeketh and iudgeth. Verely, verely, I say vnto you, If a man keepe my saying, he shal neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets, & thou sayest, If a man keepe my saying, hee shall neuer taste of death. Art thou greater then our father Abraham, which is dead, and the Prophets are dead? Whom makest thou thy selfe? Iesus answered, If I honour my self, my honour is nothing: it is my Father that

honoureth me, which ye say is your God, and yet ye haue not knowne him. But I know him, and if I say I know him not, I shalbe a liar, like vnto you. But I know him, & keep his saying. Your father Abraham was glad to see my day, and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeeres old, and hast thou seene Abraham? Iesus said vnto them, Verely, verely, I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue toward man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord. Amen.

The Epistle. Phil. 2. 5.

LEt the same mind bee in you, that was also in Christ Iesus, which when he was in the shape of God, thought it no robbery to be equall with God, neuertheless, hee made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. He humbled himselfe, and became obedient to the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, & giuen him a Name, which is aboue all names, that at the Name of Iesus euery knee should bow, both of things in heauen, & things in earth, & things vnder the earth: & that all tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the Father.

The Gospel. Matth. 26. 1.

AND it came to passe, when Iesus had finished all these sayings: he said vnto his Disciples, Ye know that after two dayes shalbe Easter, & the Sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe Priests and the Scribes, & the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and held

held a councel that they might take Iesus by subtilty, and kil him. But they said, Not on the holy day, lest there bee anyproare among the people. When Iesus was in Bethany, in the house of Simon ȳ leper, there came vnto him a woman, hauing an Alabaster box of precious ointment, and powred it on his head as he sate at the board: but when his disciples saw it, they had indignation, saying, Whereto serueth this waste? This ointment might haue bin wel sold and giuen to ȳ poore. When Iesus vnderstood that, he said vnto them, Why t ouble ye the woman? For shee hath wrought a good worke vpon mee: for ye haue the poore alwayes with you, but mee yee shall not haue alwayes. And in that shee hath cast this ointment on my body, she did it to bury me. Verely I say vnto you, Where soeuer this Gospel shall bee preached in all ȳ world, there shal also this be told that she hath done for a memorial of her. Then one of ȳ twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, & said vnto them, What wil ye giue me, and I wil deliuer him to you? And they appointed vnto him thirty pieces of siluer. And frō that time foorth hee sought opportunity to betray him. The first day of sweet bread, ȳ disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eat the Passeouer? and he said, Go into the city, to such a man, & say vnto him, The Master saith, My time is at hand, I will keepe my Easter by thee ẅ my disciples. And the disciples did as Iesus had appointed thē, & they made ready the Passeouer. When the Euen was come, he sate down with the twelue. And as they did eat, he said, Verely I say vnto you, that one of you shal betray me. And they were exceeding sorrowfull, & began euery one of them to say vnto him, Lord, Is it I? Hee answered and said, Hee that dippeth his hand with me in the dish, the same shal betray me. The Sonne of man truly goeth, as it is written of him, but woe to that man by whom the Sonne of man is betraied: It had been good for that man, if he had not beene borne. Then Iudas, which betrayed him, answered, & said, Master, Is it I? Hee said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thanker, he brake it, and gaue it

to the disciples, and said, Take, eat, this is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood (which is of ỹ new Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I wil not drinke henceforth of this fruit of ỹ vine-tree, vntil that day when I shal drinke it new with you in my Fathers Kingdome. And when they had said grace, they went out vnto mount Olinet. Then said Iesus vnto them, All ye shalbe offended because of me this night: For it is written, I wil smite the Shepherd, and the sheepe of the flock shalbe scattered abroad: but after I am risen again, I wil go before you into Galilee. Peter answered, & said vnto him, Though all men bee offended because of thee, yet wil I not be offended. Iesus said vnto him, Verely I say vnto thee, that in this same night, before the cock crow, thou shalt deny me thrice. Peter said vnto him, Yea, though I should dy with thee, yet wil I not deny thee. Likewise also said al the disciples. Then came Iesus with them vnto a farme place (which is called *Gethsemane*) and said vnto the disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter, & the two sons of Zebedee, and began to wax sorrowfull and heauy. Then said Iesus vnto them, My soule is heauy euen vnto the death: Tary ye here, & watch with me. And he went a little farther, & fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheles, not as I will, but as thou wilt. And he came vnto the disciples, and found them asleepe, and said vnto Peter, What could ye not watch with me one houre? Watch & pray that ye enter not into temptation: The spirit is willing, but the flesh is weak. He went away once again, and praied, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and found them asleep again, for their eyes were heauy. And he left them, and went againe and praied the third time, saying the same words. Then commeth he to his disciples, & said vnto them, Sleep on now, & take your rest. Behold, ỹ houre is at hand, & the Son of man is betrayed into the hands of sinners. Rise, let vs be going, behold, he is at hand ỹ doth

betray

betray me. While he yet spake, loe, Iudas one of the number of ỹ twelue came, & with him a great multitude, wᵗ swords & staues, sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the same is he, hold him fast. And forthwith he came to Iesus, and said, Haile master, & kissed him. And Iesus said vnto him, Friend, wherefore art thou come? Then came they, and laid hands on Iesus, and tooke him. And behold, one of the which were with Iesus stretched out his hand, & drew his sword, & strooke a seruant of the high Priest, and smote off his eare. Then said Iesus vnto him, Put vp thy sword into the sheath: for all they ỹ take ỹ sword, shal perish with the sword. Thinkest thou that I cannot now pray to my Father, & he shall giue me euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? for thus it must be. In that same houre said Iesus to the multitude, Ye be come out as it were to a thiefe, with swords & staues for to take me. I sate daily wᵗ you teaching in the Temple, & ye took me not. But all this is done that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsook him, & fled. And they took Iesus, & led him to Caiaphas the high Priest, where the Scribes & the Elders were assembled. But Peter followed him afar off, vnto the high Priests palace, and went in, and sate with the seruants to see the end. The chiefe Priests and Elders, & all the conocel sought false witnesse against Iesus for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it again in three dayes. And the chiefe Priest arose, & said vnto him, Answerest thou nothing? why doe these beare witnes against thee? But Iesus held his peace. And the chiefe Priest answered and said vnto him, I charge thee by the liuing God, that thou tel vs whether thou be Christ the Sonne of God. Iesus said vnto him, Thou hast said. Neuerthelesse, I say vnto you, Hereafter shal ye see the Son of man sitting on the right hand of power, and comming in the clouds of the skie. Then ỹ high Priest rent his clothes, saying,

Hee

He hath spoke blasphemy, what need we of any more witnesses? Behold, now ye haue heard his blasphemy, what think ye? They answered, & said, He is worthy to die. Then did they spit in his face, and buffeted him with fists. And others smote him on ỹ face with the palme of their hands, saying, Tel vs, thou Christ, who is he that smote thee? Peter sate without in the court, and a damsel came to him, saying, Thou also wast with Iesus of Galilee. But he denied before thē all, saying, I wote not what thou sayest. Whēhe was gone out into the porch, another wench saw him, & said vnto thēthat were there, This fellow was also with Iesus of Nazareth. And again he denied with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely thou art euen one of thē, for thy speech bewrayeth thee. Then began he to curse and to sweare, that he knew not ỹ man. And immediatly the cocke crew. And Peter remembred the word of Iesus, which said vnto him, Before ỹ cock crow, thou shalt deny me thrice: & he went out and wept bitterly. When the morning was come, all the chiefe Priests & Elders of ỹ people held a councell against Iesus to put him to death, & brought him bound, & deliuered him vnto Pontius Pilat the deputy. Then Iudas which had betrayed him (seeing that he was condemned) repented himself, & brought again the thirty plates of siluer to the chiefe Priests & Elders, saying, I haue sinned, betraying the innocent blood. And they said, what is that to vs? see ỹ to that. And he cast down ỹ siluer plates in the Temple, & departed, and went and hanged himselfe. And the chiefe Priests took the siluer plates, and said, It is not lawfull to put them into the treasury, because it is the price of blood. And they tooke counsell, and bought with thē a potters field to bury strangers in. Wherfore the field is called *Aceldama*, that is the field of blood vntil this day. Then was fulfilled ỹ which was spoken by Ieremy the Prophet, saying, And they took thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed me. Iesus stood before the deputy, & the deputy asked him, saying, Art thou the King of the

Iewes?

Iewes? Iesus said vnto him. Thou sayest. And when he was accused of the chiefe Priests, & Elders, he answered nothing. Then said Pilate vnto him, Heareſt thou not how many witnesses they lay against thee? And hee answered him to neuer a word: insomuch that the deputy marueiled greatly. At that feast the deputy was wont to deliuer vnto ỹ people a prisoner, whō they would desire. He had then a notable prisoner, called Barabbas. Therfore when they were gathered together, Pilate said, Whether will yee that I giue loose vnto you Barabbas, or Iesus which is called Christ? For he knew that for enuy they had deliuered him. Whē he was set down to giue iudgment, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priests & Elders perswaded ỹ people that they should aske Barabbas, and destroy Iesus. The deputy answered, and said vnto them, Whether of the twaine wil ye that I let loose vnto you? They said Barabbas. Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him, Let him be crucified. The deputy said, What euill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but that more busines was made, he tooke water, and washed his hands before the people, saying, I am innocent of ỹ blood of this iust person, see yee. Then answered all the people, and said, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the deputy took Iesus into the common hall, & gathered vnto him all ỹ company. And they stripped him, & put on him a purple robe, and platted a crowne of thornes, and put it on his head, and a reed in his right hand: & bowed the knee before him, and mocked him, saying, Haile, king of ỹ Iewes. And when they had spit vpō him, they took the reed, and smote him on the head, and after that they had mocked him, they took the robe off him again, and put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon) him they compelled

to

to bear his crosse. And they came vnto a place which is called *Golgotha* (that is to say, a place of dead mens skuls) & gaue him vineger mingled with gall to drink. And when he had tasted thereof, he would not drink. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among thē, & vpon my vesture did they cast lots. And they sate and watched him there, & set vp ouer his head the cause of his death, written: *This is Iesus the King of the Iewes.* Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, & saying, Thou that destroyedst the Temple of God, and didst build it in three dayes, saue thy selfe: If thou be the Sonne of God come downe from the Crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, said, He saued other, himselfe he cannot saue: If he be the King of Israel, let him now come downe from the Crosse, and we will beleeue him. He trusted in God, let him deliuer him now if he wil haue him: For he said I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darknes ouer al the land, vntil the ninth houre. And about the ninth houre Iesus cryed with a loud voice, saying, *Eli, Eli, Lamasabachthani*, that is to say, My God, my God, why hast thou forsaken me? Som of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and tooke a sponge, and when he had filled it full of vineger, he put it on a reed, and gaue him to drinke: Others said, Let be, let vs see whether Elias wil come, and deliuer him. Iesus when he had cried again with a loud voice, yeelded vp the ghost. And behold, the vaile of the Temple did rent in two parts, from the top to the bottome. And the earth did quake, & the stones rent, & graues did open, and many bodies of Saints which slept, arose, and went out of the graues after his resurrection, & came into the holy City, and appeared vnto many. When the Centurion, & they that were with him, watching Iesus, saw the earthquake, & those things

whiche

which happened, they feared greatly, saying, Truely this was the Sonne of God. And many women were there beholding him afar off, which followed Iesus from Galilee, ministring vnto him. Among which was Mary Magdalene, & Mary the mother of Iames, and Ioses, and the mother of Zebedees children.

¶ *Munday before Easter.*

The Epistle. Esay 63. 1.

WHat is he this ȳ commeth frō Edom, with red coloured clothes of Bosra, (which is so costly cloth) & cōmeth in so mightily withal his strength? I am he that teacheth righteousnes, & am of power to help. Wherfore then is thy clothing red, and thy raiment like his ȳ treadeth in ȳ wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, & set my feet vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine my raiment. For the day of vengeance is assigned in my heart, & the yeere when my people shalbe deliuered, is come. I looked about me, and there was no man to shew me any help, I marueiled that no man held me vp. Then I held me by mine owne arme, and my fervent nesse sustained me. And thus will I tread down the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnes of the Lord, yea, and the praise of the Lord, for all that he hath giuen vs, for the great good that he hath done for Israel, which he hath giuen them of his own fauour, & according to ȳ multitude of his louing kindnes. For he said, These no doubt are my people, & no shrinking children, & so he was their Sauiour. In their troubles he was also troubled with thē. And the Angel that went forth from his presence, deliuered them. Of very loue and kindnes that he had vnto them, he redeemed them. He hath borne them, and carried them vp euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, hee was their enemie, and fought against them himselfe. Yet remembred Israel the old time of Moses, and his people, saying, Where is hee that brought them from the water of the Sea, with them that fed his sheepe?

Where

Where is he that hath giuen his holy Spirit among them? he led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting Name. He led them in the deep, as an horse is led in the plain, that they should not stumble, as a tame beast goeth in the field, & the breath giuen of God giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious Name withal. Look down then from heauen, and behold the dwelling place of thy Sanctuary, & thy glory. How is it that thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnes will not be intreated of vs? yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou (Lord) art our Father and Redeemer, and thy Name is Euerlasting. O Lord, wherfore hast thou led vs out of the way? wherefore hast thou hardened our hearts that wee feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lord; for they haue not called vpon thy Name.

The Gospel. Marke 14. 1.

AFter two dayes was Easter, and the dayes of sweet bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death: But they said, Not in the Feast day, lest any businesse arise among the people. And when he was in Bethany, in the house of Simon the Leper, euen as he sate at meat, there came a woman hauing an Alabaster boxe of ointment, called *Nard*, that was pure and costly, and shee brake the boxe, and powred it vpon his head. And there were som that were not content within themselues, & said, What needed this waste of ointment? For it might haue bin sold for more then three hundred pence, & haue bin giuen to the poore: & they grudged against her. And Iesus said, Let her alone, why trouble yee her? Shee hath done a good worke on mee: For ye haue the poore with you alwaies, & whensoeuer ye will ye may do them good: but me haue ye not alwayes.

wiues. She hath done that she could, she came afore-hand to anoint my body to the burying. Verely I say vnto you, Wheresoeuer this Gospel shalbe preached throwout the whole world, this also that she hath done, shalbe rehearsed in remembrance of her. And Iudas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto thē. When they heard that, they were glad: & promised ỹ they would giue him money. And he sought how he might conueniently betray him. And ỹ first day of sweet bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we goe & prepare that ỹ mayest eat the Passeouer? And he sent forth two of his disciples, and said vnto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say ye vnto the good man of ỹ house, The Master saith, Where is the gheste chamber, where I shal eat ỹ Passeouer with my disciples? And he wil shew you a great parlour paued and prepared, there make ready for vs. And his disciples went forth & came into ỹ city, & found as he had said vnto them, & they made ready the Passeouer. And when it was now euentide, he came with the twelue: & as they sate at board and did eat, Iesus said, Verely I say vnto you, one of you that eateth with me shall betray me, and they began to be sorry, & to say to him, one by one, Is it I? and another said, Is it I? He answered and said vnto them, It is one of the twelue, euen he that dippeth with me in ỹ platter. The Son of man truly goeth, as it is written of him: but woe to that man by whom ỹ Son of man is betraied! good were it for that man, if he had neuer beene borne. And as they did eat, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them & said; Take, eat, this is my body. And he took the cup, and when he had giuen thanks, he gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of the new Testament, ẅ is shed for many. Verely I say vnto you, I will drinke no more of the fruit of the vine, vntil that day ỹ I drinke it new in the kingdom of God. And when they had said grace they went out to the mount Oliuet. And Iesus saith vnto them, All yee shalbe offended because of mee

this

this night: For it is written, I will smite the Shepherd, and the sheep shalbe scattered: but after that I am risen againe, I will go into Galilee before you. Peter said vnto him, And although al men be offended, yet will not I. And Iesus saith vnto him, Verely I say vnto thee, that this day, euen in this night, before the cock crow twice, thou shalt deny me three times: But he spake more vehemently, No, if I should die with thee, I wil not deny thee. Likewise also said they all. And they came into a place which was named Gethsemane, & he said vnto his disciples, Sit ye here while I go aside and pray. And he taketh with him Peter, and Iames, and Iohn, & began to wax abashed, and to be in an agony, & said vnto them, My soule is heauy euen vnto the death, tary ye here and watch. And he went forth a little, & fell downe flat on the ground & prayed, that if it were possible the houre might passe from him. And he said, Abba, Father, al things are possible vnto thee, take away this cup from me: Neuertheles, not as I will, but thou wilt, be done. And he came, & found them sleeping, and saith vnto Peter, Simon sleepest thou? couldest not thou watch one houre? watch ye, & pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And againe he went aside, and prayed, and spake the same words. And hee returned, and found them asleepe again, for their eyes were heauy, neither wist they what to answere him. And he came the third time, & said vnto them, Sleep henceforth, & take your ease, it is enough, the houre is come: Behold, the Son of man is betraied into the hands of sinners. Riseup let vs go, Loe, he that betrayeth me is at hand. And immediatly while he yet spake, cometh Iudas (which was one of the twelue) & with him a great number of people, with swords & staues, from the high Priests & Scribes, & Elders. And he that betraied him had giuen them a general token, saying, Whomsoeuer I do kisse, the same is he, take, & lead him away warily. And assoone as he was come, he goeth straightway to him, & saith vnto him, Master, master, and kissed him. And they laid their hands on him, & took him. And one of them that stood by drew out a sword, & smote a seruant of the high Priests, & cut off his eare. And Iesus answered and said vnto them, Ye be come

out

out as vnto a thiefe with swords & staues, for to take me? I was daily with you in the Temple teaching, and ye took me not. But these things come to passe, that the Scripture should be fulfilled. And they all forsooke him, and ran away. And there followed him a certain young man clothed in linnen vpon the bare: and the yong men caught him, and he left his linnen garment & fled from them naked. And they led Iesus away to ỹ high Priest of all, and with him came all ỹ high Priests, & the Elders, and ỹ Scribes. And Peter followed him a great way off, (euen till he was come into the palace of the high Priest) and he sate with the seruants, & warmed himselfe at the fire. And the high Priests, & all the Counsel sought for witnesse against Iesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certain, & brought false witnes against him, saying, We heard him say, I will destroy this temple ỹ is made with hands, & within three daies I will build another made without hands. But yet their witnes agreed not together. And ỹ high Priest stood vp among them, and asked Iesus, saying, Answerest thou nothing? How is it that these bear witnes against thee? But he held his peace and answered nothing. Again, ỹ high Priest asked him, & said vnto him, Art thou Christ ỹ Son of the blessed? And Iesus said, I am: And ye shall see the Son of man sitting on the right hand of power, & comming in the clouds of heauē. Then ỹ high Priest rent his clothes, and said, What need we any further witnesses? Ye haue heard blasphemy, what think ye? And they all condemned him to bee worthy of death. And some began to spit at him, and to couer his face, and to beat him with fists, & to say vnto him, Areade. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of ỹ wenches of the high Priest, & when she saw Peter warming himselfe, shee looked on him, and said, Wast not thou also with Iesus of Nazareth? And he denied, saying, I know him not, neither wote I what thou saiest. And he went out into the porch, and the cock crew: and a damosell (when she saw him) began again to say to them that stood by, This is one of them.

And

And he denied it againe. And anon after they that stood by, said again vnto Peter, Surely thou art one of thē, for thou art of Galilee, & thy speech agreeth therto. But he began to curse & to sweare, saying, I know not this man of whom ye speake. And againe the cock crew, & Peter remembred the word ỹ Iesus had said vnto him, Before the cock crow twice, thou shalt deny me three times: and he began to weep.

¶ The Tuesday before Easter.

The Epistle. Esa. 50. 5.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my self: but I offer my back to the smiters, & my cheekes to the nippers: I turn not my face from shame & spitting, and the Lord God shal help me, ther fore shal I not be confounded, I haue hardned my face like a flint stone: for I am sure that I shal not com to confusion. Hee is at hand that iustifieth me, who will then goe to law with me? Let vs stand one against another. If there be any that will reason with me, let him come here forth to me. Behold the Lord God standeth by me, what ishe then that can condemne me? Loe, they shalbe like as an old cloth, the moth shall eat them vp. Therfore who so feareth the Lord among you, let him heare the voyce of his seruant. Whoso walketh in darkenes, and no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, and stir vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel. Marke 15. 1.

AND anon in the dawning, ỹ high Priests held a councel, with the Elders, & the Scribes, and the whole congregation, and bound Iesus, and led him away, & deliuered him to Pilate. And Pilate asked him, Art thou the king of the Iewes? And he answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him again, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Iesus answered yet nothing, so ỹ Pilate marueiled. At that feast Pilate did deliuer vnto thē a prisoner, whomsoeuer

soeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murther. And the people called vnto him, and began to desire him that he would do according as he had euer done vnto them. Pilate answered them, saying, Will ye that I let loose vnto you the King of the Iewes? For he knew that the high Priests had deliuered him of enuy. But the high Priests moued the people that he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them, What will ye then that I doe vnto him, whom ye call the King of the Iewes? And they cried again, crucifie him. Pilate said vnto them, What euill hath he done? And they cried *y* more fermently, Crucifie him. And so Pilate willing to content *y* people, let loose Barabbas vnto them, and deliuered vp Iesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common Hall, and called together the whole multitude, and they clothed him with purple, and they platted a crowne of thornes and crowned him withal, and began to salute him, Haile king of the Iewes. And they smote him on the head with a reed, and did spit vpon him, and bowed their knees & worshipped him: And when they had mocked him, they tooke the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named *Golgotha*, (which if a man interpret, is the place of dead mens sculs.) And they gaue him to drinke wine mingled with myrrhe, but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, & they crucified him, and the Title of his cause was written, *The King of the Iewes*. And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, and buil-

buildeſt it againe in three dayes, ſaue thy ſelfe, and come downe from the croſſe. Likewiſe alſo mocked him the high Prieſts among themſelues, with the Scribes, and ſaid, Hee ſaued other men, himſelfe he cannot ſaue. Let Chriſt the King of Iſrael deſcend now from the Croſſe, that we may ſee and beleeue. And they that were crucified with him, checked him alſo. And when the ſixt houre was come, darkneſſe aroſe ouer all the earth, vntil the ninth houre. And at the ninth houre Ieſus cryed with a loud voyce, ſaying, *Eloi, Eloi, Lama ſabachthani*, which is (if one interpret it) My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard that, ſaid, Behold, he calleth for Elias: and one ran and filled a ſponge full of vineger, and put it on a reed, and gaue him to drink, ſaying, Let him alone, let vs ſee whether Elias will come and take him downe. But Ieſus cried with a loud voyce, and gaue vp the ghoſt. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which ſtood before him) ſaw that he ſo cried, and gaue vp the ghoſt, he ſaid, Truly this man was the Sonne of God. There were alſo women a good way off beholding him: among whom was Mary Magdalene, & Mary the mother of Iames the little, & of Ioſes, and Mary Salome (which alſo when he was in Galilee, had followed him, and miniſtred vnto him) and many other women, which came vp with him to Hieruſalem. And now when the Euen was come (becauſe it was the day of preparing that goeth before the Sabbath) Ioſeph of the city of Arimathea, a noble counſeller, which alſo looked for the kingdome of God, came, and went in boldly vnto Pilate, and begged of him the body of Ieſus. And Pilate marueiled that hee was already dead, and called vnto him the Centurion, and aſked of him whether he had beene any while dead. And when he knew the truth of the Centurion, he gaue the body to Ioſeph. And hee bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laid him in a ſepulchre that was hewen out of a rocke, and rolled a ſtone before the doore of the ſepulchre. And Mary Magdalene, and Mary Ioſes beheld where he was laid.

The Epistle. Hebr. 9. 16.

WHereas is a Testament, there must also (of necessity) be the death of him that maketh the Testament. For ¶ Testament taketh authority when men are dead: For it is yet of no value as long as he that maketh ¶ Testament is aliue. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the Commandements to all the people according to ¶ Law, hee tooke the blood of calues, and goats with water and purple woll, and hyssop, and sprinkled both the booke and all the people, saying, This is the blood of the Testamēt, which God hath appointed to you. Moreouer, he sprinkled the Tabernacle with blood also, and all the ministring vessels, and almost all things are by the Law purged with blood, & without shedding of blood is no remission. It is neede then, that the similitudes of heauenly things be purified with such things, but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places which are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs, not to offer himselfe often, as the hie Priest entreth into the holy place euery yeere with strange blood (for then he must haue often suffered since ¶ world began) but now in the end of the world hath he appeared once to put sinne to flight, by the offering vp of himselfe. And as it is appointed vnto all men, that they shal once die, & then commeth the iudgement: euen so Christ was once offered to take away the sins of many, and to them that looke for him shall he appeare againe without sin vnto saluation.

The Gospel. Luke 22. 1.

THe feast of sweet bread drew nigh, ¶ is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared ¶ people. Then entred Satā into Iudas, whose firname was Iscariot, which was of the number of the twelue, and he went his way, and communed with ¶ high Priests and officers, how he might betray him vnto them. And they were glad, & promised to giue him money. And he consented, and sought opportunity to betray him

him vnto them, when the people were away. Then came the day of sweet bread, when of necessity the Passeouer must be offered. And hee sent Peter and Iohn, saying, Goe and prepare vs the Passeouer, that we may eat it. They said vnto him, Where wilt thou that we prepare? And he said vnto them, Behold, when ye enter into the city, there shall a man meet you bearing a pitcher of water, him follow into ỹ same house that he entreth in, & ye shal say vnto the goodman of the house, The Master saith vnto thee, Where is the gheſt-chamber, where I may eat the Passeouer with my disciples? And he shal shew you a great parlour paued, there make ready. And they went and found as hee had said vnto them, and they made ready the Passeouer. And when the houre was come, he sate down, & the twelue Apostles with him. And he said vnto them, I haue inwardly desired to eat this Passeouer wᵗ you before that I suffer. For I say vnto you, Henceforth will I not eat of it any more, vntill it be fulfilled in the kingdome of God. And he took the cup, & gaue thanks, and said, Take this, and diuide it among you: For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God come. And hee tooke bread, and when he had giuen thanks he brake it, & gaue it vnto them, saying, This is my body wᶜʰ is giuen for you, This do in ỹ remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, wᶜʰ is shed for you: Yet behold, the hand of him ỹ betrayeth me is wᵗ me on the table. And truly the Son of man goeth as it is appointed: but woe vnto that man by whom he is betrayed. And they began to enquire among themselues which of them it was that should doe it. And there was a strife among them, which of thē should seeme to bee the greatest. And he said vnto them, The Kings of nations reigne ouer them, and they that haue authority ouer them, are called gracious: but ye shall not so be. But he that is greatest among you, shalbe as the younger, and he that is chiefe, shal be as he that doth minister: For whether is greater, he that sitteth at meat, or he ỹ serueth? Is not he ỹ sitteth at meat? but I am among you as he ỹ ministreth. Ye are they wᶜʰ haue abidde with me in my temptati-

ons:

nes. And I appoint vnto you a kingdome, as my Father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sitte on seates iudging the twelue tribes of Israel, and the Lord said, Simon, Simon, behold, Satan hath desired to sift you as it were wheat, but I haue prayed for thee ỹ thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord I am ready to go wᵗ thee into prison, and to death. And he said, I tell thee, Peter, the cocke shall not crow this day, till thou haue denied thrice that thou knowest me. And he said vnto them, When I sent you without wallet and scrip & shooes, lacked ye any thing? And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip and he that hath no sword, let him sell his coat and buy one. For I say vnto you, that yet the same which is written, must be performed in me, euen among the wicked was hee reputed: for those things wᶜʰ are written of me, haue an end. And they said, Lord, behold, here are two swords. And he said vnto them, It is enough. And he came out and went (as he was wont) to mount Olinet. And the disciples followed him: and when he came to the place, he said vnto them, Pray, lest ye fall into temptation. And he gate him selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cup from me. Neuertheless, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen comforting him. And he was in an agony, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heauinesse, and he said vnto them, Why sleep ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold there came a company & he ỹ was called Iudas, one of the twelue, went before them, and prested nigh vnto Iesus, to kisse him. But Iesus said vnto him, Iudas, betrayest thou ỹ Son of man wᵗ a kisse? When they that were about him saw what would follow, they said vnto him, Lord shal we smite with the sword? And one of them smote a seruant of ỹ high Priests, & strook off his right eare.

Iesus answered & said, Suffer ye thus far forth. And when he touched his eare, he healed him. Then Iesus said vnto ꝯ hie Priests, & rulers of the Temple, & the Elders ꝙ were come to him, Ye be come out as to a thiefe with swords and staues. When I was dayly ꝙ you in ꝯ Temple, ye stretched forth no hands against me. But this is euen your very houre, & the power of darkenes. Then took they him, & led him & brought him to the hie Priests house, but Peter followed afar off. And when they had kindled a fire in the mids of the palace, & were set downe together. Peter also sate downe among thē. But when one of ꝯ wenches beheld him as he sate by ꝯ fire, & looked vpon him: she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of thē: & Peter said, Man, I am not. And about ꝯ space of an houre after, another affirmed, saying, Verily this fellow was ꝙ him also, for he is of Galilee. And Peter said, Man, I wot not what thou saiest. And immediatly while he yet spake, the cocke crew. And ꝯ Lord turned back, and looked vpon Peter, & Peter remembred ꝯ word of ꝯ Lord, how he had said vnto him, Before ꝯ cocke crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men ꝙ tooke Iesus mocked him, & smote him: And when they had blind folded him, they stroke him on the face, & asked him, saying, Aread, who is he ꝯ smote thee? And many other things despitefully said they against him. And assoone as it was day, the Elders of the people, and the high Priests and Scribes came together, & led him into their Councell, saying, Art thou very Christ? tell vs. And he said vnto them, If I tell you, ye will not beleeue me: And if I aske you, you will not answer, nor let me goe. Hereafter shal the Son of man sit on the right hand of the power of God. Then said they all. Art thou then the Son of God? He said, Yee say that I am. And they said, What need we of any further witnesse? for we our selues haue heard of his owne mouth.

ꝯ Thursday before Easter.

The Epistle. 1. Cor. 11. 17.

THis I warne you of, and commend not, that ꝙ come not together after the better maner, but after

the a worse. For first of all, when ye come together in the congregation, I heare that there is dessention among you and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be known. When ye come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eate his own supper, and one is hungry, and another is drunken. Haue yee not houses to eate and drinke in? Despise yee the Congregation of God, and shame them that haue not? What shall I say vnto you? shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed tooke bread, and when he had giuen thankes, he brake it, and said, Take ye and eate, this is my body, which is broken for you: this doye in remembrance of me. After the same manner also he tooke § cup, when supper was done, saying, This cup is the New Testament in my blood: this do as often as ye drink it in remembrance of me. For as often as ye shal eat this bread, and drinke of this cup, ye shall shew the Lords death till hee come. Wherefore whosoeuer shal eat of this bread, and drinke of this cup of the Lord vnworthily, shall bee guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords body. For this cause many are weake and sicke among you, & many sleep. For if we had iudged our selues, we should not haue beene iudged. But when we are iudged of the Lord, we are chastened, that wee should not be damned with the world. Wherefore my brethren, when ye come together to eat, tary one for another. If any man hunger, let him eate at home, that yee come not together vnto condemnation. Other things will I set in order when I come.

The Gospel. Luke. 23. 1.

THe whole multitude of them arose, & led him vnto Pilate, and they began to accuse him, saying, Wee found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that

he is Christ a King. And Pilate opposed him, saying, Art thou the King of the Iewes? He answered him, and said, thou sayest it. Then said Pilate to the high Priests and to the people, I find no fault in this man. And they were the more fierce, saying, He moueth the people teaching throughout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoone as he knew that hee belonged to Herods Iurisdiction, he sent him to Herod, which was also at Ierusalem at that time. And when Herod saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to haue seen some miracles don by him. Then he questioned with him many words: but he answered him nothing. The high Priests & Scribes stood forth & accused him straitly. And Herod with his men of war despised him. And when he had mocked him, he arayed him in white clothing, & sent him againe to Pilate. And the same day Pilate & Herod were made friends together: for before they were at variance. And Pilate called together ỹ hie Priests & the Rulers, & ỹ people, and said vnto them, Ye haue brought this man vnto me, as one that peruerteth ỹ people, and behold I examine him before you, and find no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you vnto him: & loe, nothing worthy of death is done vnto him: I will therefore chasten him & let him loose. For of necessity hee must haue let one loose to them at that Feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas, (which for a certaine insurrection made in the city, & for a murder was cast into prison.) Pilate spake again vnto thē, willing to let Iesus loose. But they cried saying, Crucifie him, crucifie him. He said vnto them ỹ third time, What euill hath he done? I find no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loud voices, requiring ỹ he might be crucified. And ỹ voices of thē and of ỹ hie Priests preuailed. And Pilate gaue sentence that it should be as they required. And he let loose vnto thē him, ỹ for insurrection & murder was cast

cast into prison, whom they had desired. And he deliuered to them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laid they the crosse that he might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned back vnto them, and said; Ye daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your children: For behold, the dayes wil come, in the which they shal say, Happy are the barren, and the wombs ȳ neuer bare, and the paps which neuer gaue suck. Then shal they begin to say to the mountaines, Fall on vs, & to the hils couer vs. For if they doe this in a greene tree, what shall be done in ȳ dry? And there were two euill doers led with him to be slaine. And after that they were come to ȳ place (which is called *Caluary*) there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Iesus, Father, forgiue them, for they wot not what they do. And they parted his raiment, and cast lots, and the people stood, & beheld, and the rulers mocked him with them, saying, He saued other men, let him saue himselfe, if he be very Christ, the chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him, with letters of Greeke, & Latine, and Hebrew, *This is the King of the Iewes*. And one of the euill doers which were hanged, railed on him saying, If thou be Christ, saue thy selfe and vs. But the other answered, & rebuked him, saying, Feareſt not thou God, seeing thou art in the same damnation? We are righteously punished, for we receiue according to our deeds: but this man hath done nothing amisse. And he said vnto Iesus, Lord, remember me when thou comeſt into thy kingdom. And Iesus said vnto him, Verely, I say vnto thee, To day shalt ȳ be with mee in Paradise. And it was about the sixt houre, and there was a darkenesse ouer all the earth vntil ȳ ninth houre, & ȳ Sun was darkened, and the vaile of ȳ temple did rent, euen thorow the midſt. And when Iesus had cried with a loud voice,

he said, Father, into thy hands I commend my spirit. And when he had thus said, he gaue vp the ghost. When the Centurion saw what had hapned, he glorified God, saying, Verily this was a righteous man. And all ℣ people that came together to that sight, and saw the things which had hapned, smote their brests, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. And behold, there was a man named Ioseph, a counseller, and he was a good man & a iust: the same had not consented to the counsell & deed of them, which was of *Arimathea*, a city of the Iewes, which same also waited for the kingdome of God: he went vnto Pilate, & begged the body of Iesus, and tooke it down, & wrapped it in a linnen cloth, & laid it in a sepulchre that was hewen in stone, wherein neuer man before had beene laid. And that day was the preparing of the Sabbath, & the Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was laid. And they returned, and prepared sweet odours and oyntments, but rested on the Sabbath day, according to the Commandement.

℣ *On good Friday.*

The Collects.

ALmighty God, wee beseech thee graciously to behold this thy family, for the which our Lord Iesus Christ was contented to be betraied & giuen vp into the hands of wicked men, & to suffer death vpon the Crosse: who liueth and reigneth, &c.

ALmighty and euerlasting God by whose Spirit the whole body of the Church is gouerned & sanctified, receiue our supplications and prayers which we offer before thee, for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministery, may truly and godly serue thee, through our Lord Iesus Christ: who liueth and reigneth, &c.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon all Iewes, Turks, infidels & heretickes, and take from them all igno-

Ignorance, hardneſſe of heart, and contempt of thy word, and ſo fetch them home, bleſſed Lord to thy flock, that they may be ſaued among the remnant of the true Iſraelites, & be made one fold vnder one Shepheard, Ieſus Chriſt our Lord, who liueth, &c.

The Epiſtle. Hebr. 10. 1.

THe Law (which hath but a ſhadow of good things to come: and not the very faſhion of things themſelues) can neuer with thoſe ſacrifices which they offer yere by yere continually, make the comers thereunto perfect. For would not then thoſe ſacrifices haue ceaſed to haue been offered, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſinne? Neuertheles, in thoſe ſacrifices is there mention made of ſins euery yere: For the blood of oxen and goats cannot take away ſins. Wherefore, when he commeth into the world, he ſaith, Sacrifice and offering thou wouldeſt not haue, but a body haſt thou ordained me. Burnt offrings alſo for ſin haſt thou not allowed. Then ſaid I, Loe I am here. In the beginning of the booke it is written of me, that I ſhould do thy will, O God. Aboue, when he ſaith, Sacrifice, & offring, and burnt Sacrifices, & ſinne offrings thou wouldeſt not haue, neither haſt thou allowed them (which yet are offered by the law) then ſaid he, Loe, I am here to doe thy will O God: he taketh away the firſt to eſtabliſh the latter. By the which will we are made holy, euen by the offring of the body of Ieſus Chriſt once for all, and euery Prieſt is ready dayly miniſtring, and offring often times one manner of oblation, which can neuer take away ſins. But this man after he had offred one ſacrifice for ſins, is ſet down for euer on the right hand of God, and from henceforth tarryeth till his foes be made his footſtoole. For with one offring hath he made perfect for euer them that are ſanctified. The holy Ghoſt himſelfe alſo beareth vs record, euen when he told before, This is the Teſtament that I will make vnto them: After thoſe dayes (ſaith the Lord) I will put my Lawes in their hearts, and in their minds will I write them, and their ſinnes and iniquities will I remember no more. And where remiſſion of theſe things is, there is no more offering for ſins. Seeing therfore brethren, that by the means

of the blood of Iesus, we haue liberty to enter into the holy place, by the new and liuing way which he hath prepared for vs thorow the vaile (that is to say) by his flesh: and seeing also yͤ we haue an hie Priest which is ruler ouer yͤ house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering (for he is faithfull that promised) & let vs consider one another, to the intent that we may prouoke vnto loue and to good works, not forsaking the fellowship that wee haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel. Iohn. 18.1.

WHen Iesus had spoken these words, he went forth with his disciples ouer the brooke Cedron, where was a garden, into yͤ which he then entred with his disciples. Iudas also which betrayed him knew the place, for Iesus oft times resorted thither with his disciples. Iudas then (after he had receiued a band of men, and ministers of the high Priests and Pharisees) came thither with lanternes, and fire-brands, & weapons. And Iesus knowing all things that should come on him, went forth, and said vnto them, Whom seeke ye? They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Iudas also which betrayed him, stood with them. Assoone then as he had said vnto them, I am he, they went backward, and fell to the ground. Then asked he them againe, Whom seeke ye? They said, Iesus of Nazareth. Iesus answered, I haue told you that I am he: if ye seeke me therefore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gauest me, haue I not lost none. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the Cup which my father hath giuen me? Then the company, and the captaine, & the ministers of the Iewes tooke Iesus and bound him, and led him away to Annas first, for hee

was

was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for ỹ people. And Simon Peter followed Iesus, & so did another disciple: that disciple was knowen to the hie Priest, & went in with Iesus into the Palace of the hie Priest. But Peter stood at the doore without. Then went out ỹ other disciple (which was knowen to the hie Priest) and spake to the damosell ỹ kept the doore, and brought in Peter. Then said ỹ Damosell that kept the doore vnto Peter, Art not thou also one of this mans disciples? He said, I am not. The seruants & ministers stood there which had made a fire of coales, for it was cold, & they warmed themselues. Peter also stood among them, and warmed himself. The high Priest then asked Iesus of his disciples, & of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagogue, & in the Temple, whither al the Iewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? Aske them which heard me, what I said vnto thē: behold, they can tell what I said. When he had thus spoken, one of ỹ ministers which stood by, smote Iesus on the face, saying, Answerest thou ỹ hie Priest so? Iesus answered him, If I haue euill spoken, beare witnes of the euil: but if I haue well spoken why smitest thou me? And Annas sent him bound to Caiaphas the high Priest. Simon Peter stood and warmed himself. Then said they vnto him, Art not ỹ also one of his disciples? He denied it, and said, I am not. One of the seruants of the hie Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, & immediatly the cock crew. Then led they Iesus from Caiaphas, into the hall of Iudgment. It was in the morning, & they themselues went not into ỹ Iudgment hall, lest they should be defiled, but that they might eat the Passeouer. Pilate then went out to them, and said, What accusation bring you against this man? They answered, & said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your own law. The Iewes therefore

said vnto him, It is not lawfull for vs to put any man to death, that the words of Iesus might be fulfilled which hee spake, signifying what death hee should die. Then Pilate entred into the Iudgement hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did others tell it thee of me? Pilate answered, Am I a Iew? Thine owne nation and high Priests haue deliuered thee vnto me: what hast thou done? Iesus answered, My kingdom is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not bee deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King. For this cause was I borne, & for this cause came I into the world, that I should beare witnesse vnto the truth: and all they are of the truth heare my voice. Pilate said vnto him, What thing is truth? And when he had said this, he went out againe vnto the Iewes, & said vnto them, I find in him no cause at all. Ye haue a custome that I should deliuer you one loose at Easter: will yee that I loose vnto you the King of the Iewes? Then cried they all againe, saying, Not him, but Barabbas. The same Barabbas was a murderer. Then Pilate tooke Iesus therfore & scourged him, & the souldiers woond a crown of thornes, & put it on his head. And they did put on him a purple garment, & came vnto him, & said, Haile King of the Iewes: and they smote him on the face. Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Iesus forth wearing a crowne of thorne, and a robe of purple: And hee saith vnto them, Behold the man. When the hie Priests therefore & the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him and crucifie him, for I find no cause in him. The Iewes answered him, We haue a law and by our law he ought to die, because he made himselfe the Son of God. When Pilate heard that saying, he was the more afraid & went again into the iudgement hall, & said vnto Iesus, Whence art thou? but Iesus gaue him no answere. Then said

Pilate

Pilate vnto him, Speakest thou not vnto me? Knowest ꝯ not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sin: and from thenceforth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him go, thou art not Cesars friend: for whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, hee brought Iesus forth, and sate down to giue sentence in a place that is called the Pauement, but in ꝯ Hebrew tongue *Gabbatha*. It was the preparing day of Easter, about the sixth houre. And he saith vnto the Iewes, Behold your King. They cryed, saying, Away with him, away with him: crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high Priests answered, We haue no King, but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus and led him away. And hee bare his crosse, & went forth into a place which is called the place of dead mens skuls, but in Hebrew, *Golgotha*; where they crucified him, and two other with him, on either side one, & Iesus in the midst. And Pilate wrote a title, & put it vpon the crosse. The writing was, *Iesus of Nazareth King of the Iewes*. This title read many of the Iewes, for the place where Iesus was crucified, was neere to the city. And it was written in Hebrew, Greek, & Latine. Then said the high Priests of the Iewes to Pilate, Write not King of the Iewes, but that he said, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coat. The coat was without seame, wrought vpō throughout. They said therefore among themselues, Let vs not diuide it, but cast lots for it, who shall haue it: that the Scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the crosse of Iesus, his mother, & his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore

saw

saw his mother, and the disciple whom hee loued, standing, he saith vnto his mother, Woman, behold thy sonne. Then said he to the disciple, Behold thy mother. And from that houre the disciple took her for his own. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So their stood a vessell by, full of vineger: therefore they filled a spunge with vineger, & woond it about with hyssop, and put it to his mouth. Assoone as Iesus then receiued the vineger, he said, It is finished, and bowed his head, & gaue vp the Ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the crosse, on ỹ Sabbath day (for that Sabbath day was an hie day) besought Pilate that their legs might be broken, and that they might bee taken downe. Then came the souldiers and brake the legs of the first, and of the other which was crucified with him: but when they came to Iesus, and saw that he was dead already, they brake not his legs, but one of the souldiers with a speare, thrust him into the side, & forthwith there came out blood and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled, Ye shall not breake a bone of him. And again another Scripture saith, They shall looke vpon him whom they haue pierced. After this, Ioseph of *Arimathea* (which was a disciple of Iesus, but secretly for feare of ỹ Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. Hee came therefore and tooke the body of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) & brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Iesus, and woond it in linnen clothes, with the odours, as the manner of the Iewes is to bury. And in the place where hee was crucified, there was a garden, and in the garden a new sepulchre, wherein was neuer man laid. There laid they Iesus therefore, because of the preparing of the Sabbath of the Iewes, for the sepulchre was nigh at hand.

The Epistle. 1. Pet. 3.17.

IT is better (if the will of God bee so) that yee suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the Spirit. In which Spirit he also went and preached to the spirits that were in prison: which sometime had been disobedient, when the long-suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing, wherein a few, that is to say, eight soules were saued by the water, like as Baptisme also now saueth vs, not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen; Angels, powers, and mights subdued vnto him.

The Gospel. Matth. 27. 57.

WHen the Euen was com, there came a rich man of *Arimathea*, named Ioseph, which also was Iesus disciple. He went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and laid it in his new tombe, which he had hewen out euen in the rock, & rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the hie Priests and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer said, while he was yet aliue, After three daies I will rise again. Command therfore that the sepulchre be made sure vntill the third day, lest his disciples come & steale him away, and say vnto the people, Hee is risen from the dead: and the last error shalbe worse then the first. Pilate said vnto them, Ye haue a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure with the watchmen, and sealed the stone.

¶ *On Easter day.*

At morning prayer in stead of the Psalme, O come let vs, &c. *these Anthems shall be sung or said.*

Christ

CHrist rising againe from the dead, now dyeth not, death from henceforth hath no power vpon him: for in that he dyed, he dyed but once to put away sin: but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lord.

CHrist is risen again, the first fruits of them that sleepe, for seeing that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shalbe restored to life.

The Collect.

ALmighty God, which thorow thine only begotten Son Iesus Christ hast ouercome death, & opened vnto vs ȳ gate of euerlasting life, we humbly beseech thee, that as by thy special grace preuenting vs: thou doest put in our minds good desires, so by thy continual help, we may bring the same to good effect, thorow Iesus Christ our Lord, who liueth, &c.

The Epistle. Col. 3. 1.

IF ye be risen again with Christ, seek these things which are aboue, where Christ sitteth on ȳ right hand of God. Set your affection on heauenly things, and not on earthly things. For yee are dead, and your life is hid with Christ in God. When former Christ (which is our life) shall shew himself, then shall yee also appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleanesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which things sake, the wrath of God vseth to come on the children of vnbeliefe, among whom ye walked sometime, when ye liued in them.

The Gospel. John 20. 1.

THe first day of the Sabbaths came Mary Magdalen early (when it was yet dark) vnto the sepulchre, & saw the stone taken away from the graue. Then shē ran, & came to Simon Peter, and to the other disciple whō Iesus loued, and saith vnto them, They haue taken away ȳ Lord out of the graue, and we cannot tel where they haue laid him. Peter therfore went foorth, and that other disciple, and came vnto the sepulchre. They ran both together, and that other disciple did ouerun Peter, and came first

to

to the sepulchre. And when hee had stooped down, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, & saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple which came first to the Sepulchre, and he saw, and beleeued. For as yet they knew not the Scripture, that hee should rise againe from death. Then the disciples went away againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmighty God, which through thine onely begotten Son Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life, wee humbly beseech thee, that as by thy speciall grace, preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe wee may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle. Acts 10.24.

PEter opened his mouth and said, Of a trueth, I perceiue that there is no respect of persons with God: but in all people, he that feareth him, & worketh righteousnesse is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things, which preaching was published throwout all Iury (and began in Galilee, after the baptisme which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Iewes, & at Hierusalem, whom they slew, & hanged on a tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he comanded vs to preach vnto the people, & to testifie that it is he which was ordained of God to be the iudge of the quicke and the dead. To him giue all the

Prophets

Prophets witnesse, that through his name whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospell. Luke 24. 13.

BEhold, two of his Disciples went ſ same day to a towne calle Emmaus, which was from Hierusalem about threescore furlongs, and they talked together of all the things that had happened. And it chanced while they communed together and reasoned, Iesus himselfe drew neere & went with them: But their eyes were holden that they should not know him. And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, & said vnto him, Art thou onely a stranger in Ierusalem, & hast not knowne the things which haue chanced there in these dayes? He said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet mighty in deede and word before God, and all the people, and how the hie Priests and our rulers deliuered him to be condemned to death, and haue crucified him: but we trusted that it had been he that should haue redeemed Israel, And as touching all these things, to day is euen ſ third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early to the Sepulchre and found not his body, and came saying, That they had seene a vision of Angels, which said that he was aliue. And certaine of them which were with vs, went to the sepulchre, & found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles, and slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses, & all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the town which they went vnto, and he made as though he would haue gone further, & they constrained him, saying, Abide with vs, for it draweth toward night, & the day is far passed. And he went in to tary with them. And it came to passe, as he sat at meat with them, he tooke bread, and blessed it, & brake, & gaue to them, And their eies

were

were opened, & they knew him: and he vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Ierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared vnto Simon: And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in pureneſſe of liuing and trueth, through Iesus Christ our Lord.

The Epistle. Acts 13 26.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Ierusalem, & their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him: yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him down from the tree, and put him in a Sepulchre. But God raised him againe from death the third day. And he was seene many dayes of them which went with him from Galile to Hierusalem, which are witnesses vnto ỹ people. And we declare vnto you, how that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Iesus againe, euen as it is written in the second Psalme; Thou art my Son, this day haue I begotten thee: as concerning that he raised him vp frō death, now no more to return to corruption, he said on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherfore he saith also in another place, Thou shalt not suffer thine holy One to see corruption. For Dauid (after that he had in his time

time fulfilled the wil of God) fel on sleepe, and was laid vnto his fathers, and saw corruption. But he whom God raised againe, saw no corruption. Be it knowne vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiuenes of sins, and that by him all that beleeue are iustified from all things, from which ye could not be iustified by the law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: For I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospel. Luke 24.36.

IEsus stood in the midst of his disciples, and said vnto them, Peace be vnto you: it is I, feare not. But they were abashed & afraid, and supposed that they had seene a spirit, and he said vnto them, Why are ye troubled: and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me and see: for a spirit hath not flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they beleeued not for ioy, and wondred, he said vnto them, haue ye here any meat? And they offered him a piece of a broyled fish, and of an hony combe. And he took it, & did eat before them. And he said vnto them. These are ỹ words which I spake vnto you, while I was yet with you: That all must be fulfilled which were written of mee in the law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the scriptures, and said vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day. and that repentance and remission of sins should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first sunday after Easter.

The Collect.

Almighty, &c. *As at the Communion on Easter day.*

The Epistle 1 Iohn 5.4.

ALl that is borne of God, ouercōmeth the world And this is the victory that ouercommeth the world, euen our faith. Who is he that ouercommeth

the world, but he that beleeueth that Iesus is ℣ Son of God? This Iesus Christ is he that came by water & blood: not by water only but by water & blood. And it is the Spirit that beareth witnesse, because the Spirit is truth. For there are three which beare record in heauen, the Father, the Word, & the holy Ghost, and these three are one. And there are three which beare record in earth, the Spirit and Water, and Blood, & these three are one. If we receiue the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, which he testified of his Son. He that beleeueth on the Son of God, hath the witnesse in himselfe: hee that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gaue of his Son. And this is ℣ record, how ℣ God hath giuen vnto vs eternall life, & this life is in his Son. He that hath the Son, hath life: and he that hath not the Son hath not life.

The Gospel. John 20. 19.

THe same day at night, which was the first day of the Sabbaths, when the doores were shut (where the Disciples were assembled together for feare of the Iewes) came Iesus and stood in the midst, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the Disciples glad when they saw the Lord. Then said Iesus to them againe, Peace be vnto you. As my Father sent mee, euen so send I you also. And when he had said these words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whose soeuer sinnes ye remit, they are remitted vnto them, and whose soeuer sins ye retaine, they are retained.

℣ *The Second Sunday after Easter.*

The Collect.

ALmighty God, which hast giuen thine onely Son to be vnto vs both a sacrifice for sin, & also an example of godly life, giue vs the grace that we may alway most thankfully receiue that his inestimable benefit & also daily endeuour our selues to follow the blessed steps of his most holy life.

The Epistle. 1. Pet. 2. 16.

THis is thank worthy, if a man for cõscience toward God indure griefe, & suffer wrong vndeserued,

ſerued. For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? But & if when ye do well, ye ſuffer wrong, & take it patiently, thē is there thanke with God, for hereunto verely were ye called. For Chriſt alſo ſuffered for vs, leauing vs an enſample, ỹ ye ſhould follow his ſteps, which did no ſin, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: when he ſuffered, he threatned not, but committed ỹ vengeance to him that iudgeth righteouſly. Which his owne ſelfe bare our ſins in his body on the tree, that we being delitered from ſin, ſhould liue vnto righteouſneſſe, by whoſe ſtripes ye were healed. For yee were as ſheepe going aſtray, but are now turned to the ſhepheard and Biſhop of your ſoules.

The Goſpel. Iohn. 10. 11.

Chriſt ſaid, I am the good Shepheard. A good Shepheard giuethhis life for the ſheepe. An hired ſeruant and he which is not the ſhepheard (neither the ſheepe are his owne) ſeeth the wolfe comming, and leaueth the ſheepe and fleeth, and the wolfe catcheth and ſcattereth the ſheepe. The hired ſeruant fleeth, becauſe he is an hired ſeruant, and careth not for the ſheepe. I am the good Shepheard, and know my ſheepe, and am knowne of mine. As my Father knoweth me, euen ſo know I alſo my Father. And I giue my life for the ſheepe. And other ſheepe I haue which are not of this fold, them alſo muſt I bring, and they ſhall heare my voyce, and there ſhall be one fold, and one ſhepheard.

¶ *The third Sunday after Eaſter.*

The Collect.

ALmighty God, which ſheweſt to all men that be in errour, the light of thy truth, to the intent that they may returne into the way of righteouſneſſe, grant vnto all them that be admitted into the fellowſhip of Chriſts religion, that they may eſchew thoſe things that bee contrary to their profeſſion, and follow all ſuch things as be agreeable to the ſame, through our Lord Ieſus Chriſt.

The Epiſtle. 1. Pet. 2. 11.

DEarly beloued, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which fight againſt the ſoule, and ſee that you haue honeſt con-

berſation among the Gentiles, that whereas they backbite you as euill doers, they may ſee your good workes, and praiſe God in ỹ day of viſitation. Submit your ſelues therefore euery man for the Lords ſake, whether it be vnto ỹ king, as vnto ỹ chiefe head, either vnto Rulers, as vnto them that are ſent of him for the puniſhment of euil doers, but for the laud of them that doe well. For ſo is the will of God, that with well doing, ye may ſtop the mouthes of fooliſh and ignorant men, as free, and not as hauing the liberty for a cloake of malicionſneſſe, but euen as the ſeruants of God. Honour all men, loue brotherly fellowſhip, feare God, honour the King.

The Goſpell. Iohn 16. 16.

IEſus ſaid to his diſciples, After a while ye ſhall not ſee me, and againe, After a while ye ſhall ſee me: for I goe to the Father. Then ſaid ſome of his diſciples between themſelues, What is this that he ſaith vnto vs, After a while ye ſhall not ſee me, and againe after a while ye ſhall ſee me, and that I goe to the Father? They ſaid therefore, What is this that he ſaith, After a while? We cannot tel what he ſaith. Ieſus perceiued ỹ they would aſke him, & ſaid vnto them, Ye enquire of this betweene your ſelues, becauſe I ſaid, After a while yee ſhall not ſee mee, and againe, after a while yee ſhall ſee mee. Verely, verely, I ſay vnto you, Yee ſhall weepe and lament, but contrariwiſe the world ſhall reioyce: ye ſhall ſorrow, but your ſorrow ſhall be turned to ioy. A woman when ſhe trauaileth, hath ſorrow, becauſe her houre is come: but aſſoone as ſhe is delinered of the child, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world. And yee now therefore haue ſorrow: but I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.

¶ *The fourth Sunday after Easter.*

The Collect.

ALmighty God, which doeſt make the minds of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandeſt, and deſire that which thou doeſt promiſe, that among the ſundry and manifold changes

of

of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Iesus Christ our Lord. Amen.

The Epistle. Iam. 1. 17.

EVery good gift, and every perfect gift is from above, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of change. Of his owne will begat he vs with the word of truth, that we should be the first fruits of his creatures. Wherefore deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, & superfluity of malicionsnesse, and receiue with meeknesse the word that is grafted in you, which is able to saue your soules.

The Gospel. Iohn 16. 5.

IEsus said vnto his disciples, Now go I my way to him that sent me, and none of you asketh mee whither I goe: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you. But if I depart, I will send him vnto you. And when he is come, hee will rebuke the world of sin, and of righteousnesse, and of iudgement. Of sin; because they beleeue not on me: Of righteousnesse; because I go to my Father, and ye shall see me no more: Of iudgment, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit when hee is come (which is the Spirit of truth) he will leade you into all truth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shal shew vnto you. All things that the Father hath are mine: therefore said I vnto you, that he shall take of mine and shew vnto you.

¶ *The fifth Sunday after Easter.*

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble seruants, that by the holy inspi-

inspiration, we may thinke those things that bee good, and by thy mercifull guiding may performe the same; through our Lord Iesus Christ. Amen.

The Epistle. Jam. 1. 22.

SEe that ye be doers of the word, and not hearers only, deceiuing your owne selues. For if any man heare the Word, & declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse, for assoone as he hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was: but who so looketh in the perfect law of liberty, and continueth therein (if he be not a forgetfull hearer, but a doer of ỹ work) the same shall be happy in his deed. If any man among you seeme to bee deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visit the fatherlesse and widowes in their aduersity, and to keepe himselfe vnspotted of the world.

The Gospel. Joh. 16. 23.

VErely, verely I say vnto you: Whatsoeuer ye aske the Father in my Name, he will giue it you. Hitherto haue ye asked nothing in my Name. Aske and ye shall receiue, that your ioy may be full. These things haue I spoken to you by prouerbes: The time will come, when I shall no more speake vnto you by prouerbes, but I shal shew you plainely from my Father. At that day shall ye aske in my Name: And I say not vnto you that I will speak vnto my Father for you: for the Father himselfe loueth you, because yee haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe, I leaue the world, and goe to the Father. His disciples said vnto him, Loe, now thou talkest plainely, and speakest no prouerbe. Now are we sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleeue we that thou camest from God. Iesus answered them, Now ye doe beleeue: behold, the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. These words

haue

haue I spoken vnto you, that in me yee might haue peace, for in the world shall yee haue tribulation: But be of good cheere, I haue ouercome the world.

¶ Ascension day.

The Collect.

GRant we beseech thee Almighty God, that like as we do beleeue thine onely begotten Sonne, our Lord to haue ascended into the heauens: so we may also in heart and mind thither ascend, and with him continually dwell who liueth and reigneth with thee & the holy Ghost one God, world without end.

The Epistle. Acts 1.

IN the former treatise (deare Theophilus) we haue spoken of all that Iesus began to do & teach, vntill the day in which he was taken vp, after that he through the holy Ghost had giuen commandements vnto the Apostles whom he had chosen, to whom also he shewed himselfe aliue after his passion, (and that by many tokens) appearing vnto them fourty dayes, and speaking of the kingdome of God, and gathered them together, & commanded them that they should not depart from Ierusalem, but to wait for the promise of the Father, whereof (saith he) yee haue heard of me. For Iohn truely baptized with water, but ye shall be baptized with the holy Ghost, after these few dayes. When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore againe the kingdome to Israel? And he said vnto them, It is not for you to know the times or the seasons, which ¶ Father hath put in his owne power: But ye shall receiue power after the holy Ghost is come vpon you, and ye shall bee witnesses vnto me, not onely in Hierusalem, but also in all Iury, and in Samaria, and euen vnto the worlds end. And when he had spoken these things, while they beheld, he was taken vp on high and a cloud receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold, two men stoodby them in white apparell, which also said, Ye men of Galilee, why stand ye gazing vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

The

The Gospel. Marke 16. 14.

IEsus appeared vnto the eleuen as they sate at meat, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleeued not them which had seene that he was risen againe from the dead. And he said vnto them, Goe ye into all the world, and preach the Gospel to all creatures: He that beleeueth, and is baptized, shalbe saued: but he that beleeueth not, shalbe damned. And these tokens shall follow them that beleeue. In my Name they shall cast out deuils, they shall speake with new tongues, they shall driue away serpents: and if they drinke any deadly thing, it shall not hurt them: they shall lay their hands on the sicke, and they shal recouer. So when the Lord had spoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ *The Sunday after Ascension day.*

The Collect.

O God the King of Glory, which hast exalted thine onely Sonne Iesus Christ with great triumph vnto thy Kingdome in heauen: we beseech thee leaue vs not comfortles, but send to vs thy holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth and reigneth, &c.

The Epistle. 1. Pet. 4. 7.

THe end of all things is at hand. Be ye therefore sober, & watch vnto prayer, but aboue all things haue feruent loue among your selues, for loue shall couer the multitude of sins. Be ye harberours one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifold graces of God. If any man speak, let him talke as the words of God. If any man minister, let him do it, as of the ability which God ministreth to him, that God in all things may be glorified, through Iesus Christ, to whom be praise & dominion, for euer & euer. Amen.

The Gospel. Iohn 15. 2.

WHen the comforter is come, whom I will send vnto you from the Father (euen the spirit of

truth, which proceedeth of the Father) he shall testifie of me, and ye shall beare witnesse also, because ye haue beene with me from the beginning. These things haue I said vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that hee doth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet me: but these things haue I told you, that when the time is come, ye may remember them that I told you.

¶ *Whitsunday.*

The Collect.

GOd which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: grant vs by the same Spirit to haue a right iudgment in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesus our Sauiour, who liueth and reigneth with thee in the vnity of the same Spirit, one God, world without end. Amen.

The Epistle Acts 2. 1.

WHen the fifty daies were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen as it had beene the comming of a mighty wind, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had beene of fire, and it sate vpon each one of them: and they were all filled with the holy Ghost, and began to speake with other tongues, euen as the same Spirit gaue them vtterance. There were dwelling at Hierusalem, Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noised abroad, the multitude came together, and were astonied, because that euery man heard them speake with his owne language. They wondred all & marueiled, saying among themselues, Behold are not all these, which speake, of Galilee? And how heare we euery man his own tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene

Cyrene, and strangers of Rome, Iewes & Proselites; Cretes and Arabians: we haue heard them speake in our owne tongues the great workes of God.

The Gospel. Iohn 14 15.

IEsus said vnto his disciples, If ye loue me, keepe my commandements, and I wil pray the Father, and he shal giue you another Cōforter, that he may abide with you for euer, euen the Spirit of truth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shalbe in you. I will not leaue you comfortlesse, but will come to you. Yet a litle while, and the world seeth me no more: but ye see me: for I liue, and yee shall liue. That day shal ye know that I am in my Father, and you in me, and I in you. He that hath my commandements, and keepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my Father, & I wil loue him, & wil shew mine owne selfe vnto him. Iudas saith vnto him (not Iudas Iscariot) Lord, what is done, that thou wilt shewthy selfe vnto vs, and not vnto the world? Iesus answered, and said vnto him, If a man loue me, he will keepe my sayings, & my Father will loue him, and we wil come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the word which ye heare, is not mine, but the Fathers which sent me. These things haue I spoken vnto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my Father will send in my Name, hee shal teach you all things, & bring all things to your remēbrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my peace I giue vnto you, not as ȳ world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I said vnto you, I go and come again vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the Father: for the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter wil I not talke many words vnto you: for the prince of this world commeth, and hath nought in mee: but that ȳ world may know that I loue the Father. And as the Father gaue me commandement, euen so do I.

Monday in Whitsun-weeke.

The Collect.

GOd, which as vpon this day haſt taught, &c.
As vpon Whitsunday.

The Epiſtle. Acts 10. 34.

THen Peter opened his mouth, and ſaid, Of a truth I perceiue that there is no reſpect of perſons with God: but in al people, he that feareth him, and worketh righteouſneſſe, is accepted with him. Ye know the preaching that God ſent vnto the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord ouer all things. Which preaching was publiſhed thorowout all Iury, and began in Galilee after the baptiſme which Iohn preached, how God anointed Ieſus of Nazareth with the holy Ghoſt and with power. Which Ieſus went about doing good, and healing all that were oppreſſed of the deuill, for God was with him. And we are witneſſes of all things which he did in the land of the Iewes, and at Hieruſalem, whom they ſlew and hanged on a tree. Him God raiſed vp the third day, and ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) which did eat and drinke with him after he aroſe from death. And he commanded vs to preach vnto the people, and to teſtifie, that it is he which was ordained of God to be the Iudge of ſ quick and dead. To him giue all the Prophets witneſſe, that through his Name, whoſoeuer beleeueth in him, ſhall receiue remiſſion of ſinnes. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the preaching. And they of the circumciſion, which beleeued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt. For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not bee baptized, which haue receiued the holy Ghoſt as well as we? And he commanded them to bee baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The Goſpel. Iohn 3. 16.

SO God loued the world, that hee giue his only begotten Sonne: that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. For

God

God sent not his Sonne into the world, to condemn the world, but that the world through him might be saued. He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, because he hath not beleeued in the Name of the onely begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deeds were euill. For euery one that euill doth, hateth the light, neither commeth to the light, lest his deeds should be reproued. But he that doth the truth, commeth to the light, that his deeds may be knowne, how that they are wrought in God.

¶ *Tuesday in Whitsunweeke.*

The Collect.

God which, &c. *As vpon Whitsunday.*

The Epistle. Acts 8. 14.

WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the Word of God, they sent vnto them Peter and Iohn, which when they were come downe, prayed for them, that they might receiue the holy Ghost, for as yet hee was come on none of them: but they were baptized onely in the Name of Christ Iesus. Then laid they their hands on them, and they receiued the holy Ghost.

The Gospel. John 10. 1.

VErely, verely, I say vnto you, he that entreth not in by the doore into the sheepefold, but climbeth vp some other way, the same is a thiefe and a murderer. But he that entreth in by the doore, is the shepherd of the sheepe. To him the porter openeth, and the sheepe heare his voyce, and hee calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voice of strangers. This prouerbe spake Iesus vnto them, but they vnderstood not what things they were which hee spake vnto them. Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe: all (euen as many as came before me) are theeues and murderers: but the sheep

did not heare them. I am the doore, by mee, if any enter in, he shalbe safe, and shall go in and out, and find pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ Trinity Sunday.

The Collect.

ALmighty & euerlasting God, which hast giuen vnto vs thy seruants grace, by ¶ confession of a true faith, to acknowledge the glory of the eternall Trinity, and in the power of the diuine Maiestie, to worship the Vnity: we beseech thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersity, which liuest and reignest one God, world without end. Amen.

The Epistle. Apoc. 4. 1.

AFter this I looked, & behold a doore was open in heauen, & the first voice which I heard, was as it were a trumpet, talking with me, which said, Come vp hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the Spirit, and behold, a seat was set in heauen, and one sate on the seat. And he that sate was to looke vpon like vnto a Iasper stone, and a Sardine stone. And there was a raine-bow about the seat, in sight like vnto an Emerauld. And about the seat were foure & twenty seats, and vpon the seats some and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of gold. And out of the seat proceeded lightnings, & thundrings, and voyces. And there were seuen lampes of fire burning before the seat, which are the seuen spirits of God. And before ¶ seat, there was a sea of glasse, like vnto Christal, and in the midst of the seat, and round about the seat were foure beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face like a man, and the fourth beast was like a fliying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is & is to come. And when those beasts gaue glory and honour, and thankes to

him

him that sate on the Throne (which liueth for euer and euer) the foure and twenty Elders fell downe before him that sate on the Throne, and worshipped him that liueth for euer, and cast their crownes before the Throne, saying, Thou art worthy, O Lord (our God) to receiue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospel. Iohn 3. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a Teacher come from God: for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and said vnto him, Verely, verely, I say vnto thee, Except a man be borne from aboue, he cannot see the kingdome of God. Nicodemus said vnto him, How can a man be borne when he is old? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verely, verely, I say vnto thee, Except a man be borne of water, and of the Spirit, he cannot enter into the Kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the Spirit, is spirit. Marualle not thou, that I said vnto thee, Ye must be borne from aboue. The wind bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus answered, and said vnto him, How can these things be? Iesus answered, and said vnto him, Art thou a maister in Israel, and knowest not these things? Verely, verely, I say vnto thee, Wee speake that we know, and testifie that we haue seene, and ye receiue not our witnesse. If I haue told you earthly things, and ye beleeue not, how shall yee beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him perish not, but haue euerlasting life.

¶ The first Sunday after Trinity.

The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers: and because the weakness of our mortal nature can do no good thing without thee, grant vs the help of thy grace, that in keeping of thy commandements, we may please thee both in will and deed, through Iesus Christ our Lord.

The Epistle. 1. John 4.7.

DEarely beloued, let vs loue one another, for loue commeth of God: and euery one that loueth is borne of God, and knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeareth the loue of God to vs-ward, because that God sent his only begotten Son into the world, that we might liue through him. Herein is loue: not that we loued God, but that he loued vs, and sent his Son to be the agreement for our sins. Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If we loue one another God dwelleth in vs, & his loue is perfect in vs. Hereby know we that we dwel in him and he in vs, because he hath giuen vs of his Spirit. And we haue seene, and doe testifie, that the Father sent the Son to be the Sauiour of the world. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. And we haue knowne and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of iudgment. For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare, for feare hath paine: and he that feareth, is not perfect in loue. Wee loue him, for he loued vs first. If any man say, I loue God, & yet hateth his brother, he is a liar. For how can he that loueth not his brother, whom he hath seene, loue God whom he hath not seene? And this commandement haue we of him, that he which loueth God, should loue his brother also.

The Gospel. Luke 16.19.

THerewas a certain rich man, which was clothed in purple and fine white, and fared deliciously euery day. And there was a certain beggar, named Lazarus, which lay at his gate full of sores, desiring

tobee refreshed with the crumbes which fell from the rich mans board, & no man gaue vnto him. The dogs came also & licked his sores. And it fortuned that the beggar died, and was caried by the Angels into Abrahams bosome. The rich man also died, and was buried: and being in hell in torments, he lift vp his eyes, and saw Abraham afar off, and Lazarus in his bosome, and he cried, and said, Father Abraham, haue mercy on mee, and send Lazarus, that he may dip ℣ tip of his finger in water, & coole my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise, Lazarus receiued paine; but now he is comforted, and thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would goe from hence to you cannot, neither may come from thence to vs. Then he said, I pray thee therfore Father, send him to my fathers house (for I haue fiue brethren) for to warn them, lest they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he said, Nay father Abrahā, but if one come vnto them from ℣ dead they will repent. He said vnto him, If they heare not Moses and ℣ Prophets, neither will they beleeue though one rise from death again.

℣ *The second Sunday after Trinity.*

The Collect.

LOrd make vs to haue a perpetual feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Grant this, &c.

The Epistle. 1. *Iohn* 3. 13.

MArueile not, my brethren, though the world hate you. We know ℣ we are translated from death vnto life, because we loue ℣ brethren. He that loueth not his brother abideth in death. Whosoeuer hateth his brother is a mānslayer, & ye know that no manslayer hath eternal life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and we ought to giue our liues for ℣ brethren. But who so hath this worlds good, and seeth his brother haue need, & shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs

not loue in word, neither in tongue, but in deed and in verity. Hereby we know that we are of ỹ verity, & can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, & knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we trust to Godward, and whatsoeuer we aske we receiue of him, because we keep his commandements, & do those things which are pleasant in his sight. & this is his cõmandement, that we beleeue on ỹ Name of his Sonne Iesus Christ, and loue one another as he gaue cõmandement. And he ỹ keepeth his commandements dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit that he hath giuen vs.

The Gospel. Luke 14. 16.

A Certaine man ordained a great Supper, & bade many, & sent his seruant at supper time to say to them ỹ were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said vnto him, I haue bought a farme, & I must needs go & see it; I pray thee, haue me excused. And another said, I haue bought fiue yoke of oxen, & I go to proue them, I pray thee haue me excused. And another said, I haue marryed a wife, & therfore I cannot come. And the seruant returned, & brought his master word againe thereof. Then was the good man of the house displeased, and said to his seruant, Go out quickly into the streets, and quarters of the city, & bring in hither the poore, and feeble, and the halt, & blind. And ỹ seruant said, Lord, it is done as thou hast cõmanded, & yet there is rome. And the Lord said vnto his seruant, Go out into ỹ hie waies and hedges, & compel them to come in, ỹ my house may be filled, For I say vnto you, that none of these men which were bidden, shall taste of my Supper.

¶ The third Sunday after Trinity.

The Collect.

LOrd we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray: grant that by thy mighty aide, wee may be defended, through Iesus Christ our Lord.

The Epistle. 1. Pet. 5. 5.

SVbmit your selues euery man one to another, knit your selues together in lowlines of mind:

For

For God resisteth the proud, and giueth grace to the humble. Submit your selues therefore vnder the mighty hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober and watch: for your aduersary the deuill as a roaring Lyon walketh about seeking whom he may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world But the God of all grace which hath called vs vnto his eternall glory by Christ Iesus, shal his own selfe (after that ye haue suffered a little affliction) make you perfect, settle, strengthen, & stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel. Luke 15. 1.

THen resorted vnto him all ỹ Publicans and sinners for to heare him. And ỹ Pharises & Scribes murmured, saying, He receiueth sinners, and eateth with them. But he put forth this parable vnto them, saying, What man among you hauing an hundred sheepe (if he lose one of them) doth not leaue ninety and nine in the wildernesse, and goeth after that which is lost, vntill he find it? and when he hath found it, he layeth it on his shoulders with ioy, and assoone as he commeth home, he calleth together his louers and neighbours, saying vnto them, Reioyce with me, for I haue found my sheep which was lost. I say vnto you, that likewise ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons which need no repentance. Either what woman hauing ten groats (if she lose one) doth not light a candle, and sweep the house, and seeke diligently till shee find it? and when she hath found it, shee calleth her louers & her neighbors together, saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The fourth Sunday after Trinity.

The Collect.

GOd the protector of al that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through things

things temporal, that we finally lose not the things eternall: Grant this heauenly Father, for Iesus Christs sake our Lord. Amen.

The Epistle. Rom. 8. 18.

I Suppose that the afflictions of this life, are not worthy of the glory which shalbe shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the will thereof, but for his wil, which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For we know that euery creature groaneth with vs also, & trauaileth in paine, euen vnto this time: not onely it, but wee also which haue the first fruits of the spirit, mourne in our selues also, and wait for the adoption of the children of God, euen the delinerance of our bodies.

The Gospel. Luke 6. 36.

BEye merciful, as your Father also is merciful, iudge not, & ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgiue, and ye shall be forgiuen. Giue, and it shall bee giuen vnto you, good measure and prest & shaken together, and running ouer shal men giue into your bosomes. For with ỹ same measure ỹ ye mete withall, shall other men mete to you againe. And he put forth a similitude vnto them. Can ỹ blind lead the blind? Do they not both fall into the ditch? The disciple is not aboue his master. Euery man shall bee perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considereſt not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

¶ The fifth Sunday after Trinity.

The Collect

GRant Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy Congregation may ioyfully

fully ferue thee in all godly quietnes, through Iesus Christ our Lord. Amen.

The Epistle. 1. Pet. 3. 8.

BEye all of one mind, and of one heart: louers as brethren, be pitifull, be courteous (meeke) not rendring euill for euill, or rebuke for rebuke, but contrariwise blesse, knowing that yee are thereunto called, euen that ye should be heires of the blessing. For he that doth long after life, and loueth to see good dayes, let him refraine his tongue from euill, & his lips that they speak no guile. Let him eschew euil, and doe good, let him seeke peace and ensue it. For the eyes of the Lord are ouer the righteous, & his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is he that wil harme you, if ye follow that which is good? Yea, happy are yee, if any trouble happen vnto you for righteousnesse sake. Be not ye afraid for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel. Luke 5. 1.

IT came to passe, that (when the people pressed vpon him to heare the word of God) he stood by the lake of Genesareth, and saw two ships stand by the lakes side, but ỹ fishermen were gone out of thẽ, & were washing their nets. And he entred into one of the ships (which pertained to Simon) and prayed him that he would thrust out a little from ỹ land: and he sate downe and taught the people out of the ship. When he had left speaking, hee said vnto Simon, Launch out into the deep, and let slip your nets to make a draught. And Simon answered, and said vnto him, Master, we haue laboured all night, and haue taken nothing: neuertheless, at thy commandement I will loose forth the net. And when they had so done, they inclosed a great multitude of fishes, but their net brake, & they beckned to their fellowes (ẅ were in ỹ other ship) that they should come and help them; and they came and filled both ships, that they sunk again. When Simon Peter saw this, he fell downe at Iesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonied, and all that were with him, at the draught of fishes which they had taken, and so was also Iames & Iohn

the

the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought the ships to land, and forsooke all & followed him.

¶ The sixth Sunday after Trinity.

The Collect.

GOd, which hast prepared to them that loue thee, such good things as passe mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceed all that we can desire, through Iesus Christ our Lord.

The Epistle. Rom. 6. 3.

KNow ye not, that all we which are baptized in Iesus Christ, are baptized to dy with him? We are buried thē with him by Baptisme for to dy, that likewise as Christ was raised from death by ȳ glory of the Father, euen so we also should walke in a new life. For if we be grafted in death like vnto him, euen so shall we be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we should not be seruants vnto sin. For he that is dead, is iustified from sin. Wherfore if we be dead with Christ, we beleeue that we shal also liue with him: knowing ȳ Christ being raised from death, dieth no more, death hath no more power ouer him, for as touching that he died, he died concerning sin once: and as touching that he liueth, he liueth vnto God. Likewise consider ye also that ye are dead, as touching sinne: but are aliue vnto God, through Iesus Christ our Lord.

The Gospel. Matth. 5. 20.

IEsus said vnto his Disciples, except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, ye cannot enter into the kingdome of heauen. Ye haue heard that it was said vnto them of old time, Thou shalt not kill, whosoeuer killeth shalbe in danger of iudgement. But I say vnto you, that whosoeuer is angry with his brother (vnaduisedly) shalbe in danger of iudgement. And whosoeuer saith vnto his brother, *Racha*, shalbe in danger of a Councell. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therefore, if thou offe-

rest

rest thy gift at the Altar,& there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar,& goe thy way first, and be reconciled to thy brother, & then come and offer thy gift. Agree with thine aduersary quickly, whiles thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, and ỹ Iudge deliuer thee to the minister, and then thou bee cast into prison. Verely I say vnto thee, ỹ shalt not come out thence, till thou hast paid ỹ vttermost farthing.

¶ The seuenth Sunday after Trinity.

The Collect.

LOrd of all power & might, which art ỹ Author and giuer of al good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnes, and of thy great mercy keep vs in the same, through Iesus Christ our Lord.

The Epistle. Rom. 6.19.

I Speak grosly, because of ỹ infirmity of your flesh. As ye haue giuen your members seruants to vncleannes, and to iniquity (from one iniquity to another) euenso now giue ouer your members seruants vnto righteousnesse that ye may be sanctified. For when ye were seruants of sin, ye were void of righteousnesse, What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now are yee deliuered from sinne, and made the seruants of God, and haue your fruit to be sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel. Marke 8. 1.

IN those daies, when there was a very great company, and had nothing to eat, Iesus called his disciples vnto him,& said vnto them, I haue compassion on ỹ people, because they haue bin now with me three daies, and haue nothing to eat: And if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from far. And his disciples answered him; Where should a man haue bread here in the wildernesse to satisfie these? And he asked them, How many loaues haue ye? They said seuen. And he commanded ỹ people to sit down on ỹ ground; And he took ỹ seuen loaues,

and

and when he had giuen thankes, he brake and gaue to his disciples to set before them. And they did set thē before the people. And they had a few small fishes: & when he had blessed, he commanded them also to be set before them. And they did eat, & were sufficed. And they tooke vp of the broken meat that was left, seuen baskets full. And they that did eat, were about foure thousand. And he sent them away.

The eighth Sunday after Trinity.

The Collect.

GOd, whose prouidence is neuer deceiued, wee humbly beseech thee that thou wilt put away from vs all hurtfull things, and giue those things which bee profitable for vs, through Iesus Christ our Lord.

The Epistle. Rom. 8, 12.

BRethren, we are debters not to the flesh, to liue after the flesh, for if ye liue after the flesh ye shal die. But if ye through the spirit do mortifie the deeds of the body, ye shall liue. For as many as are led by the Spirit of God, they are the sons of God. For ye haue not receiued the spirit of bondage to fear any more: but ye haue receiued the spirit of adoption, whereby wee cry *Abba*, Father. The same Spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that wee suffer with him, that we may also be glorified together with him.

The Gospel. Matth. 7. 15.

BEware of false Prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues: yee shall know them by their fruits. Do men gather grapes of thornes, or figs of thistles? Euen so euery good tree bringeth forth good fruits: but a corrupt tree bringeth foorth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Wherefore by their fruits ye shall know them. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doth the wil of my Father, which is in heauen, he shall enter into the kingdome of heauen.

The Collect.

GRant to vs Lord, wee beseech thee, the spirit to thinke and doe alwayes such things as bee rightfull, that we which cannot be without thee, may by thee, be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle. 1. *Cor.* 10. 1.

BRethren, I would not that yee should bee ignorant, how that our Fathers were all vnder the cloud, and all passed through the Sea, and were all baptized vnto Moses in the cloud, & in the Sea, and did all eat of one spiritual meat, and did all drink of one spirituall drinke: and they dranke of the spirituall Rocke that followed them, which Rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernes. These are examples to vs, that we should not lust after euill things, as they lusted: and that wee should not be worshippers of Images, as were some of them, according as it is written: The people sate downe to eat and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents: Neither murmure ye as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithfull, which shal not suffer you to be tempted aboue your strength, but shall in the mids of temptation make a way, that yee may bee able to beare it.

The Gospel. Luke 16. 1.

IEsus said vnto his disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that hee had wasted his goods. And he called him, & said vnto him, How is it that I heare this of thee? Giue accounts of thy stewardship, for thou mayest be no longer steward. The

steward

steward said vnto himselfe, What shall I doe? for my master taketh away from me the stewardship: I cannot dig, and to beg I am ashamed, I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his masters debters together, he said vnto the first, How much owest thou vnto my master? And he said, An hundred tuns of oyle. And he said vnto him, Take thy bill, and sit downe quickly, and write fifty. Then said he to another, How much owest thou? And he said, An hundred quarters of wheat. He said vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust steward because he had done wisely: for the children of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when ye shall haue need, they may receiue you into euerlasting habitations.

¶ The tenth Sunday after Trinity.

The Collect.

LEt thy merciful eares, O Lord, be open vnto the praiers of thy humble seruants: & that they may obtain their petitions, make thē to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle. 1. Cor. 12. 1.

COncerning Spirituall things, brethren, I would not haue you ignorant. Ye know that ye were Gentiles, and went your wayes vnto dumbe images euen as ye were led. Wherefore I declare vnto you, that no man speaking by the Spirit of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit, the vtterance of wisdome, to another is giuen the vtterance of knowledge by the same Spirit, to another is giuē faith by the same Spirit, to another ỹ gift of healing by the same Spirit, to another power to do miracles, to another to prophesie, to another iudgement to discerne

Spirits,

Spirits, to another diuers tongues, to another the interpretation of tongues. And these all worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel. Luke 19.41.

AND when hee was come neere to Hierusalem, he beheld the city and wept on it, saying, If thou hadst knowne those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee and compasse thee round, & keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a den of theeues. And he taught daily in the Temple.

The eleuenth Sunday after Trinity.

The Collect.

GOd which declarest thy Almighty power, most chiefly in shewing mercy, and pity, giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle. 1. Cor. 15. 1.

BRethren, as appertaining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what manner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued: how that Christ died for our sinnes agreeing to the Scriptures: and that hee was buried, and that hee rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelue. After that he was seene of moe then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to Iames, then to all the Apostles. And last

of all he was seene of me, as of one that was borne out of due time. For I am the least of the Apostles, which am not worthy to bee called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am, and his grace which is in me, was not in vain. But I laboured more abundantly then they all, yet not I, but the grace of God which is with me. Therfore whether it were I, or they, so we preach'd, & so ye haue beleeued

The Gospel. Luke 18. 9.

CHrist told this parable vnto certain which trusted in themselues, that they were perfect, and despised other. Two men went vp into ℣ Temple to pray, ℣ one a Pharisee, & the other a Publicane. The Pharisee stood & prayed thus with himselfe: God, I thank thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twice in the week, I giue tythe of all that I possesse. And the Publicane standing afar off, would not lift vp his eyes to heauē, but smote his breſt, saying, God be merciful to me a sinner. I tel you this man departed home to his house, iustified more then the other. For euery man that exalteth himself shall be brought low, and he that humbleth himself shall be exalted.

℣ *The xij. Sunday after Trinity. The Collect.*

ALmighty & euerlasting God, which art alwaies more ready to heare, then we to pray, and art wont to giue more then either we desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle. 2. Cor. 3. 4.

SVch trust haue we through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, ℣ same commeth of God, which hath made vs able to minister the new Testament, not of ℣ letter, but of the Spirit: for ℣ letter killeth, but ℣ Spirit giueth life. If the ministration of death through the letters figured in stones was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance, (which glory is done away) why shall not the ministration of the

Spirit

Spirit be much more glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousnesse exceed in glory.

The Gospel. Marke 7. 31.

IEsus departed from the coasts of Tyre & Sidon, and came vnto the Sea of Galilee, thorow ỹ mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech, & they prayed him to put his hand vpon him. And when he had taken him aside from the people, he put his fingers into his eares, & did spit, and touched his tongue, & looked vp to heauen, and sighed, and said vnto him, *Ephata*, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, Hee hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake.

¶ The xiij. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of whose onely gift it commeth, that thy faithfull people do vnto thee true and laudable seruice: grant wee beseech thee, that wee may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, In his seeds, as of many: but, In thy seed, as of one, which is Christ. This I say, that the Law which began afterward, beyond foure hundred and thirty yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of promise: But God gaue it to Abraham by promise. Wherefore then serueth the Law? The Law was added because of transgression, (till the seed came, to whom the promise was made) and it was ordained by Angels in the hand of a Mediatour. A mediatour is not a mediatour of one: but God is one. Is the Law then against the promise of God?

God

God forbid. For if there had bin a law giuen, which could haue giuen life, then no doubt righteousnesse should haue come by the law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to them that beleeue.

The Gospel. Luke 10. 23.

HAppy are the eyes which see the things that ye see: For I tel you, that many Prophets, & Kings haue desired to see those things which ye see & haue not seene them, and to heare those things which ye heare, and haue not heard them. And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? He said vnto him, What is written in the Law? How readest thou? And he answered and said, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy mind, and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? Iesus answered and said, A certaine man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when he saw him, he passed by. And likewise a Leuite (when hee went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane as hee iourneyed, came vnto him, and when hee saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow when he departed, he tooke out two pence, and gaue them to the Hoste, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he said vnto him, He that shewed mercy on him. Then said Iesus vnto him, Goe, and doe thou likewise.

The Collect.

ALmighty and everlasting God, giue vnto vs the increase of faith, hope, & charitie: and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle. Gal. 5. 16.

I Say, Walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that yee cannot doe what soeuer ye would. But and if ye be led of the Spirit, then are ye not vnder the Law. The deeds of the flesh are manifest, which are these, adultery, fornication, vncleanesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttony, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not bee inheritours of the Kingdome of God. Contrarily the fruit of the Spirit is loue, ioy, peace, long suffering gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no Law. They truly that are Christs, haue crucified the flesh, with the affections and lusts.

The Gospel. Luke 17. 11.

AND it chanced as Iesus went to Ierusalem, that he passed thorow Samaria and Galilee. And as he entred into a certaine towne, there met him ten men that were lepers, which stood afar off, and put forth their voices, and said, Iesus Master, haue mercie on vs. When he saw them, hee sayd vnto them, Goe shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned backe againe, and with a loud voyce praysed God, and fell downe on his face at his feet, and gaue him thankes: and the same was a Samaritane. And Iesus answered and said, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God praise, saue onely this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ The

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailty of man without thee cannot but fall: keepe vs euer by thy helpe, and lead vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle. Gal. 6. 11.

YE see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be circumcised, only lest they should suffer persecution for the Crosse of Christ. For they themselues which are circumcised keep not the law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world. For in Christ Iesus, neither circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walk according vnto this rule, peace be on them, and mercy, and vpon Israel that pertaineth to God. From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Iesus. Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

The Gospel. Matth. 6. 24.

NO man can serue two masters: for either he shal hate the one & loue the other, or els leane to the one, & despise the other. Ye cannot serue God and Mammon. Therefore I say vnto you, Be not carefull for your life, what ye shall eat or drink, nor yet for your body, what raiment ye shal put on. Is not the life more worth then meat? And the body more of value then raiment? Behold ye foules of the ayre, for they sow not, neither do they reap, nor cary into the barnes, and your heauenly Father feedeth them. Are ye not much better then they? Which of you (by taking careful thought) can adde one cubite to his stature? And why care ye for raiment? Consider the lilies of the field, how they grow, they labour not, neither doe they spin, and yet I say vnto you, that euen Solomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grasse of the field (which though it stand to day, is to mor-

ow cast into the furnace) shal he not much more do the same for you, O ye of litle faith? Therfore take no thought, saying, What shal we eat, or what shall we drinke, or wherewith shal we be clothed? (After all these things doe the Gentiles seeke) For your heauenly Father knoweth that ye haue need of all these things. But rather seeke ye first ỹ kingdom of God, and the righteousnes therof, & all these things shall be ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

¶ *The xvi. Sunday after Trinitie.*

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnes through Iesus Christ our Lord.

The Epistle. Ephes. 3. 13.

IDesire that you faint not because of my tribulations ỹ I suffer for your sakes, ẅ is your praise. For this cause I bow my knees vnto ỹ Father of our Lord Iesus Christ, ẅ is Father of all, that is called Father in heauen & earth, ỹ he would grant you according to the riches of his glory, ỹ ye may be strengthened with might by his Spirit in ỹ inner man, that Christ may dwel in your hearts by faith, ỹ ye being rooted and grounded in loue, might be able to comprehend with al Saints, what is ỹ breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might be filled with al fulnesse, which commeth of God. Vnto him that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, be praise in ỹ Congregation by Christ Iesus, throwout all generations from time to time. Amen.

The Gospel. Luke 7. 11.

AND it fortuned, that Iesus went into a city called Naim, & many of his disciples went with him and much people. When he came nigh to the gate of ỹ city, behold there was a dead man caried out, which was the onely sonne of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had com-

passion on her, and said vnto her, Weep not. And he came nigh, and touched ỹ coffin. And they that bare him stood still. And he said, Young man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speak: and he deliuered him to his mother. And there came a feare on them all, & they gaue ỹ glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth throughout all Iury, and thorowout all ỹ regions which lie round about.

¶ The xvij. Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy grace may alwaies preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle. Ephes. 4. 1.

I (Which am a prisoner of the Lord,) exhort you, that ye walke worthy of the vocation wherwith yee are called, with all lowlinesse and meekenesse, with humblenesse of mind, forbearing one another thorow loue, and be diligent to keepe the vnitie of the Spirit through the bond of peace, being one body, and one Spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospel. Luke 14. 1.

IT chanced that Iesus went into ỹ house of one of the chiefe Pharises to eat bread on ỹ Sabbath day and they watched him. And behold, there was a certaine man before him which had ỹ dropsie. And Iesus answered and spake vnto the Lawyers & Pharisees, saying, Is it lawfull to heale on ỹ Sabbath day? And they held their peace. And he tooke him, and healed him and let him goe, & answered them, saying, Which of you shall haue an asse or an oxe fallen into a pit, and will not straight way pull him out on the Sabbath day? And they could not answere him again to these things. He put forth also a similitude to the guests, when he marked how they pressed to be in the highest roomes: & said vnto them. When thou art bidden to a wedding of any man, sit not down in the highest roome, lest a more honourable

man

man then thou be bidden of him, and he that bade him & thee, come & say to thee, Give this man roome; and thou begin with shame to take the lowest roume. But rather when thou art biddengoe and sit in the lowest roume, that when he that bade thee commeth, he may say vnto thee. Friend sit vp higher: then shalt thou haue worship in the presence of them that sit at meat with thee. For whosoeuer exalteth himselfe, shall be brought low; and he that humbleth himselfe shall be exalted.

¶ The xviij. Sunday after Trinity.

The Collect.

LOrd we beseech thee, graunt to thy people grace to auoid the infections of the deuil, and with pure heart, and mind to follow thee the only God, through Iesus Christ our Lord.

The Epistle. 1. Cor. 1. 4.

I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him in all vtterance, and in all knowledge, by the which things the testimony of Iesus Christ, was confirmed in you, so that ye are behind in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that ye may be blameles in the day of the comming of our Lord Iesus Christ.

The Gospel. Mat. 22. 34

WHen ¶ Pharisees had heard that Iesus had put the Sadducees to silence, they came together, and one of them (which was a doctor of the law) asked him a question, tempting him, & saying, Master which is the greatest commandement in the Law? Iesus said vnto him, Thou shalt loue ¶ Lord thy God with all thy heart, and with all thy soule, & with all thy mind. This is the first and greatest Commandement. And ¶ second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commandements hang all the law and ¶ Prophets. While the Pharisees were gathered together, Iesus asked them, saying, What thinke ye of Christ? Whose son is he? They said vnto him, The son of Dauid. He said vnto them, How then doeth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, til I make thine enemies thy foot-

stoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him a-ny thing, neither, durst any man from that day forth, aske him any mor questions.

¶ The xix. Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee, grant that the working of thy mercy, may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle. Ephes. 4. 17.

THis I say, and testifie through the Lord, that ye hence forth walk not as other Gentiles walk, in vanity of their mind, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, & because of the blindnesse of their hearts, which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all manner of vncleannes euen greedines. But ye haue not so learned Christ: if so be that ye haue heard him, & haue bin taught in him, as the truth is in Iesus (as concerning the conuersa-tion in time past) to lay from you the old man which is corrupt, according to the deceiuable lusts: to be renewed also in the spirit of your mind, & to put on that new man, which after God is shapen in righte-ousnes, & true holines. Wherefore put away lying, and speake euery man truth vnto his neighbour: for-asmuch as we are members one of another. Be angry, but sin not: let not the Sunne goe downe vpon your wrath: neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his handes the thing that is good, that he may giue vnto him that needeth. Let no filthy communi-cation proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers, and grieue not the holy Spirit of God by whom ye are sealed vnto the day of redemption. Let all bitternesse, and fiercenes, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnes. Be ye courteous one to another, mercifull, forgiuing one another, e-uen as God for Christs sake hath forgiuen you.

The Gospel. Matth. 9.1

IEsus entred into a ship & passed ouer and came into his own city & behold they brought to him a man sicke of the palsie lying in a bed. And when Iesus saw ỹ faith of them, he said vnto ỹ sicke of the palsie, Sonne, be of good cheare, thy sins be forgiuen thee. And behold certain of the Scribes said within themselues, This man blasphemeth. And when Iesus saw their thoughts, he said. Wherfore thinke ye euill in your hearts? Whether is it easier to say, Thy sins be forgiuen thee: or to say, Arise, & walke? But that ye may know ỹ the Sonne of man hath power to forgiue sins in earth: then said he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thine house. And he arose and departed to his house. But the people that saw it, marueiled, and glorified God which had giuen such power vnto men.

¶ *The xx Sunday after Trinity.*

The Collect.

ALmighty and mercifull God of thy bountifull goodnesse, keepe vs from all things ỹ may hurt vs: that wee being ready both in body & soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle. Ephes. 5.15.

TAke heed therfore how ye walk circumspectly not as vnwise, but as wise men, redeeming the time because ỹ dayes are euill. Wherfore be ye not vnwise, but vnderstand what the wil of the Lord is & be not drunken ỹ wine, wherein is excesse but be ye filled with the spirit, speaking to your selues in Psalmes, & Hymnes, & spirituall songs, singing, and making melody to the Lord in your hearts, giuing thankes alwaies for all things vnto God ỹ Father, in the name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel. Matth. 22.1.

IEsus said, The kingdome of heauen is like vnto a man that was a king, which made a mariage for his son, and sent forth his seruants to call them that were bidden to the wedding, and they would not come. Againe he sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen, & my fatlings are killed, and

all things are ready, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandise, and the remnant tooke his seruants, & entreated thē shamefully, & slew them. But when the king heard thereof he was wroth, and sent forth his men of war, and destroyed those murderers, and burnt vp their city. Then said he to his seruants, The marriage indeed is prepared, but they which were bidden, were not worthy: goe ye therefore out into the high wayes, and as many as yee find, bid them to the marriage. And the seruants went forth into the high waies, and gathered together all, as many as they could find, both good and bad: and the wedding was furnished with guests. Then the king came in to see the guests: and when hee spied there a man which had not on a wedding garment, hee said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And hee was euen speechlesse. Then said the King to the Ministers, Take and bind him hand and foot, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ *The xxj. Sunday after Trinity.*

The Collect.

GRant wee beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sins, and serue thee with a quiet mind, through Iesus Christ our Lord.

The Epistle. Ephes. 6. 10.

MY brethren, be strong through the Lord, and through ȳ power of his might. Put on all the armour of God, that yee may stand against all the assaults of ȳ deuill. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darknesse of this world, against spirituall craftines in heauenly things. Wherefore take vnto you the whole armour of God, that yee may bee able to resist in the euill day, and stand perfect in all things. Stand therefore and your loynes girt with the Truth, hauing on the brestplate of righteousnesse, and hauing shooes on your feet, that yee may bee prepared for the Gospel of peace. Aboue all, take the shield of faith,

wherewith ye may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the spirit, which is the word of God. And pray alwayes with all maner of prayer and supplication in the spirit, & watch thereunto with all instance and supplication for all Saints, and for mee, that vtterance may be giuen vnto me, that I may open thy mouth freely to vtter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely as I ought to speake.

The Gospel. Joh. 4:46.

THere was a certaine ruler, whose son was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Iury into Galilee, he went vnto him, & besought him that he would come downe and heale his sonne, for he was euen at the point of death. Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue. The Ruler said vnto him, Sir, come downe, or ener that my son die. Iesus saith vnto him, Goe thy way, thy son liueth. The man beleeued the word that Iesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy son liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feauer left him. So the father knew that it was the same houre in the which Iesus said vnto him, Thy son liueth. And he beleeued and all his household. This is againe the second miracle that Iesus did, when he was come out of Iury into Galilee.

¶ *The xxij. Sunday after Trinity.*

The Collect.

LOrd we beseech thee, to keepe thy household the Church in continuall godlines, that through thy protection, it may be free from all aduersities, and deuoutly giuen to serue thee in good works, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle. Phil. 1. 3.

I Thanke my God with al remembrance of you alwayes in all my prayers for you, and pray with gladnes, because ye are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified of this, that he which hath begun a good

work in you, shal performe it vntill the day of Iesus Christ, as it becommeth me, that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace w̄ me, euen in my bonds and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from ỹ very heart root in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel. Matt. 18. 21.

PEter said vnto Iesus, Lord, how oft shall I forgiue my brother, if he sin against me? till seuen times? Iesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuenty times seuen times. Therfore is the kingdom of heauen likened vnto a certaine man which was a king, which would take accounts of his seruants. And when he had begun to reckon, one was brought vnto him which ought him ten thousand talents: but forasmuch as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The seruant fell downe, and besought him, saying, Sir, haue patience w̄ me, & I will pay thee all. Then had the Lord pity on that seruant, & loosed him, & forgaue him the debt. So the same seruant went out, & found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throat, saying, Pay that thou owest. And his fellow fell down, and besought him saying, Haue patience with me, and I wil pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellows saw what was done, they were very sorry and came and told vnto their lord all that had happened. Then his lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pity on thee? And his lord was

wroth

wroth, and deliuered him to the goalers, till he should pay all that was due vnto him. So Likewise shall my heauenly Father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

¶ *The xxiij Sunday after Trinitie.*

The Collect.

GOd our refuge and strength, which art the Author of all godlines, be ready to heare the deuout prayers of thy Church, and grant that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle. Phil. 3. 17.

BRethren, be followers together of me, and look on them which walke, euen so as ye haue vs for an ensample For many walke (of whom I haue told you often, and now tell you weeping) that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence wee looke for the Sauiour, euen the Lord Iesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working whereby hee is able also to subdue all things vnto himselfe.

The Gospel. Matth. 22. 15.

THen the Pharises went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herods seruants, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou regardest not outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute be giuen to Cesar, or not? But Iesus perceiuing their wickednesse, said, Why tempt ye me ye hypocrites? shew me the tribute money. And they tooke him a peny, and he said vnto them, Whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cesar, and vnto God those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinity.

The Collect.

LOrd, we beseech thee assoyle thy people from their offences, that through thy bountiful goodnesse, we may bee delivered from the bands of all those sinnes, which by our fraility we have committed. Graunt this, &c.

The Epistle. Coloss. 1. 3.

WEgiue thanks to God the Father of our Lord Iesus Christ, alwaies, for you in our prayers: For we have heard of your faith in Christ Iesus, and of the loue which you beare to all Saints, for the hopes sake which is laid vp in store for you in heauen: Of which hope you heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, & is fruitful, as it is also among you from the day in the which yee heard of it, and had experience in the grace of God, through the truth, as ye learned of Epaphras our deare fellow seruant, which is for you a faithfull Minister of Christ, which also declared vnto vs your loue, which ye haue in the Spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that ye might walke worthy of the Lord, that in all things ye may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse: giuing thankes vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Gospel. Matth. 9. 18.

WHile Iesus spake vnto the people, behold there came a certaine Ruler, and worshipped him saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and she shall liue. And Iesus arose, and followed him, & so did his disciples. And behold a woman which was diseased with an issue of blood twelue yeeres, came behind him, and touched the hem of his vesture. For she said within her selfe, If I may touch but euen his vesture onely, I shalbe safe. But Iesus turned him about, and when he

he saw her, he said, Daughter be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, & saw the minstrels and people making a noise, he said vnto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorne. But when the people were put foorth, he went in, and tooke her by the hand and said, Damosell, arise. And the Damosell arose. And this noise was abroad in all that land.

¶ *The xxv. Sunday after Trinity.*

The Collect.

STir vp, we beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth the fruit of good workes, may of thee be plentifully rewarded, through Iesus Christ our Lord. Amen.

The Epistle. Iere. 23. 5.

BEhold, the time commeth, saith the Lord, that I will raise vp the righteous Branch of Dauid, which king shal beare rule, & he shall prosper with wisdome, and shall set vp equity and righteousnesse againe in earth. In his time shall Iuda be saued, and Israel shall dwell without feare. And this is the Name that they shall call him, euen the Lord our righteousnesse. And therefore behold, the time commeth, saith the Lord, that it shall be no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but the Lord liueth, which brought forth, and led the seed of the house of Israel out of the North land, and from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel. John 6. 5.

WHen Iesus lift vp his eyes, & saw a great company come vnto him, hee saith vnto Philip, Whence shal we buy bread that these may eat? This he said to proue him: for he himselfe knew what he would doe. Philip answered him, Two hundred penyworth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, which hath fiue barley loaues and two fishes, but what are they among so many? And Iesus said,

said, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thanks, he gaue to his disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they had eaten enough, he saith vnto his disciples, Gather vp the broken meat which remaineth that nothing bee lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ If there be any moe Sundayes before Aduent Sunday, to supply the same, shall be taken the Seruice of some of those Sundayes that were omitted betweene the Epiphany, and Septuagesima.

¶ On S. Andrewes day.

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay: Grant vnto vs all, that we being called by thy holy Word, may forthwith giue ouer our selues obediently to follow thy holy Commandements, through the same Iesus Christ our Lord.

The Epistle. Rom. 10. 9.

IF thou acknowledge with thy mouth that Iesus is the Lord, and beleeue in thine heart, that God raised him vp from death, thou shalt be safe. For to beleeue with the heart iustifieth, and to knowledge with the mouth, maketh a man safe: For the Scripture saith, Whosoeuer beleeueth on him, shall not be confounded. There is no difference betweene the Iew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doth call on the Name of the Lord, shalbe safe. How then shall they call on him on whom they haue not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a preacher? And how shal they preach without they

be

be sent? As it is written, How beautifull are the feet of them which bring tidings of peace, & bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay saith, Lord, who hath beleeued our sayings? So then faith commeth by hearing, and hearing commeth by the Word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demand, whether Israel did knew, or no? First Moses saith, I will prouoke you to enuy by them that are no people, by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought me not. I am manifested to them that asked not after me. But against Israel he saith, All day long haue I stretched forth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel. Matth. 4. 18.

AS Iesus walked by the Sea of Galilee, he saw two brethren, Simon which is called Peter, and Andrew his brother casting a net into the Sea, (for they were fishers) and he saith vnto them, Follow me, and I will make you to become fishers of men. And they straightwry left their nets, and followed him. And when he was gone forth from thence, he saw other two brethren, Iames the son of Zebedee, and Iohn his brother, in the ship with Zebedee their father mending their nets, and hee called them: and they immediately left the ship and their father and followed him.

¶ *On S. Thomas day.*

The Collect.

ALmighty and euerlasting God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to bee doubtfull in thy Sonnes resurrection: grant vs so perfectly, and without all doubt to beleeue in thy Sonne Iesus Christ, that our faith in thy sight neuer be reproued: Heare vs, O Lord, through the same Iesus Christ, to whom with thee, &c.

The Epistle. Ephes. 2. 19.

NOw are ye not strangers, nor forreiners, but citizens with the Saints, and of the household of God, and are built vpon the foundation of the Apo-

stles

ſtles and Prophets, Ieſus Chriſt himſelfe being the head corner ſtone, in whom what building ſoeuer is coupled together it groweth vnto an holy Temple of the Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel. Iohn 20. 24.

THomas one of the twelue, which is called Didymus, was not with them when Ieſus came, the other diſciples therfore ſaid vnto him, We haue ſeen the Lord. But he ſaid vnto them, Except I ſee in his hands the print of the nailes, and put my finger into the print of the nailes, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes againe his diſciples were within, and Thomas with them. Then came Ieſus when the doors were ſhut, & ſtood in the midſt, and ſaid, Peace be vnto you. And after that he ſaid to Thomas, bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but beleeuing. Thomas anſwered, and ſaid vnto him, My Lord and my God. Ieſus ſaid vnto him, Thomas becauſe thou haſt ſeene mee, thou haſt beleeued, bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truely did Ieſus in the preſence of his diſciples, which are not written in this booke. Theſe are written, that yee might beleeue that Ieſus Chriſt is the Sonne of God, and that (in beleeuing) ye might haue life through his Name.

¶ The conuerſion of S. Paul.

The Collect.

GOd, which haſt taught all the world, through the preaching of thy bleſſed Apoſtle S. Paul, grant we beſeech thee, that wee which haue his wonderfull converſion in remembrance, may follow and fulfil thy holy doctrine that he taught, through Ieſus Chriſt our Lord. Amen.

The Epiſtle. Acts 9. 1.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the hie Prieſt, and deſired of him letters to carry to Damaſco to the Synagogues, that if he found any of this way (were they men or women) he might bring them bound to Ieruſalem. And when he iourneyed, it fortuned that as he was come nigh to Damaſco;

masco, suddenly there shined round about him a light from heauen, and he fell to the earth, & heard a voice saying vnto him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lord said, I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied, said, Lord, What wilt thou haue me to doe? And the Lord said vnto him, Arise, and go into the city, and it shall be told thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened, his eyes he saw no man. But they led him by the hand and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine Disciple at Damasco, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said vnto him. Arise, and go into the street that is called Straight, and seeke in the house of Iudas after one called Saul of Tharsus. For behold he prayeth, & hath seene in a vision a man named Ananias comming in vnto him, and putting his hand on him that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem, and here hee hath authoritie of the high Priests, to bind all that call on thy Name. The Lord said vnto him, Goe thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel: For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, & entred into the house, and put his hands on him, and said, Brother Saul, the Lord that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had beene scales, and hee receiued sight, and arose, and was baptized, and receiued meate and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco: and straightway hee preached Christ in the Synagogues, how that he was the Son of God.

But

stles and Prophets, Iesus Christ himselfe being the head corner stone, in whom what building soeuer is coupled together it groweth vnto an holy Temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel. John 20. 24.

THomas one of the twelue, which is called Didymus, was not with them when Iesus came, the other disciples therfore said vnto him, We haue seen the Lord. But he said vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeue. And after eight dayes again his disciples were within, and Thomas with them. Then came Iesus when the doors were shut, & stood in the midst, and said, Peace be vnto you. And after that he said to Thomas, bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and said vnto him, My Lord and my God. Iesus said vnto him, Thomas because thou hast seene mee, thou hast beleeued, blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Iesus in the presence of his disciples, which are not written in this booke. These are written, that yee might beleeue that Iesus Christ is the Sonne of God, and that (in beleeuing) ye might haue life through his Name.

¶ The conuersion of S. Paul.

The Collect.

GOd, which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant we beseech thee, that wee which haue his wonderfull conuersion in remembrance, may follow and fulfil thy holy doctrine that he taught, through Iesus Christ our Lord. Amen.

The Epistle. Acts 9. 1.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest, and desired of him letters to carry to Damasco to the Synagogues, that if he found any of this way (were they men or women) he might bring them bound to Ierusalem. And when he iourneyed, it fortuned that as he was come nigh to Damasco,

masco, suddenly there shined round about him a light from heauen, and he fell to the earth, & heard a voice saying vnto him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lord said, I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied, said, Lord, What wilt thou haue me to doe? And the Lord said vnto him, Arise, and go into the city, and it shall be told thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened, his eyes he saw no man. But they led him by the hand and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine Disciple at Damasco, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said vnto him. Arise, and go into the street that is called Straight, and seeke in the house of Iudas after one called Saul of Tharsus. For behold he prayeth, & hath seene in a vision a man named Ananias comming in vnto him, and putting his hand on him that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem, and here hee hath authoritie of the high Priests, to bind all that call on thy Name. The Lord said vnto him, Goe thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel: For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, & entred into the house, and put his hands on him, and said, Brother Saul, the Lord that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had beene scales, and hee receiued sight, and arose, and was baptized, and receiued meate and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco: and straightway hee preached Christ in the Synagogues, how that he was the Son of God.

But

But all that heard him, where amazed, and said, is not this is he that spoiled them that called on this Name at Hierusalem, and came hither for that intent, that hee might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes that dwelt at *Damasco*, affirming that this was very Christ.

The Gospel. Matt.19.27.

PEter answered and said vnto Iesus, Behold, we haue forsaken all and followed thee, what shall we haue therefore? Iesus said vnto them, Verely I say vnto you, That when the Son of man shall sit on the seat of his Maiesty, ye that haue followed me in the regeneration, shal sit also vpon twelue seats, and Iudge the twelue tribes of Israel. And euery one that forlaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shal receiue an hundred fold, and shall inherit euerlasting life. But many that are first shal be last, and the last shalbe first.

¶ *The purification of S. Mary the Virgin.*

The Collect.

ALmighty and euerlasting God, we humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in substance of ourflesh: so grant that we may be presented vnto thee with pure and cleare minds, by Iesus Christ our Lord.

The Epistle.

The same that is appointed for the Sunday.

The Gospel. Luke.2.22.

WHen the time of her purification (after the Law of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the Law of the Lord. Euery man-child that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the Law of the Lord) a paire of turtle doues, or two yong pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that hee should not see death, except he first saw the

Lord

Lord Christ. And hee came by inspiration into the Temple.

¶ *On S. Matthias day.*

The Collect.

ALmighty God, which in the place of the traitor Iudas, diddest chuse thy faithfull seruant Matthias, to be of the number of the twelue Apostles: Grant that thy Church being alwayes preserued from false Apostles, may be ordered and guided by faithfull and true Pastors, through Iesus Christ our Lord.

The Epistle. Actes. 1. 15.

IN those dayes Peter stood vp in the midst of the Disciples, and said, (the number of names that were together, were about an hundred and twenty) Ye men & brethren, this Scripture must needs haue beene fulfilled, which the holy Ghost through the mouth of Dauid spake before of Iudas, which was guide to them that took Iesus. For he was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, & when he was hanged, burst asunder in the midst, and all his bowels gushed out. And it was knowne vnto all the inhabiters of Ierusalem, insomuch that the same field is called in their mother tongue, *Acheldama*, that is to say, The bloody field: For it is written in the booke of Psalmes, His habitation bee void, and no man be dwelling therin, and his Bishoprick let another take. Wherefore of these men which haue companied with vs all the time that the Lord Iesus had his conuersation among vs, beginning at the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordained to be a Witnesse with vs of his resurrection. And they appointed two, Ioseph which is called Barsabas (whose surname was Iustus) & Matthias. And when they had prayed, they said, Thou, Lord, which knowest the hearts of al men, shew whether of these two thou hast chosen that hee may take the roome of this ministration and Apostleship, from which Iudas by transgression fell, that he might go into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The

The Annunciation of Mary.

The Gospel. Matt. 11. 25.

IN that time, Iesus answered, and said, I thanke thee (O Father) Lord of heauen and earth, because thou hast hid these things from the wise & prudent, and hast shewed them vnto babes: Verely Father, euen so was it thy good pleasure. All things are giuen vnto me of my Father: And no man knoweth the Son but the Father, neither knoweth any man the Father saue the Son, and he to whomsoeuer the Son will open him. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me; for I am meeke and lowly in heart, and yee shall find rest vnto your soules: for my yoke is easie, and my burden is light.

¶ *The Annunciation of the Virgin Mary.*

The Collect.

WEe beseech thee, Lord, powre thy grace into our hearts, that as we haue knowne Christ thy Sons incarnation by the message of an Angel, so by his crosse and passion wee may be brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle. Esai 7. 17.

GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require, neither will I tempt the Lord. And he said, hearken to, ye of the house of Dauid, Is it not enough for you that ye be grieuous vnto men, but yee must grieue my God also? And therfore the Lord shall giue you a token. Behold, a Virgin shall conceiue and beare a Son, and thou his mother shalt call his Name Emmanuel. Butter and hony shall he eate, that he may know to refuse the euill, and chuse the good.

The Gospel. Luke. 1. 26.

AND in the sixth moneth the Angel Gabriel was sent from God vnto a city of Galilee, named Nazareth, to a virgin spoused to a man whose name was Ioseph, of the house of Dauid, and the virgines name was Mary. And the Angel went in vnto her, & said, Haile full of grace. The Lord is with thee; Blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her mind

what

what manner of salutation that should be. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: Behold, thou shalt conceiue in thy wombe, and beare a Sonne, and shalt call his name Iesus. He shall be great, and shall be called, The Sonne of the Highest. And the Lord God shall giue vnto him the seat of his Father Dauid, and he shal reigne ouer the house of Iacob for euer, and of his kingdome there shalbe none end. Then said Mary to the Angel, How shal this be, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shal come vpon thee, and the power of the Highest shal ouershadow thee. Therfore also that holy thing that shall bee borne, shall be called the Sonne of God. And behold, thy cousin Elizabeth she hath also conceiued a sonne in her age, and this is the sixth moneth which was called barren: for with God nothing shall bee vnpossible. And Mary said, Behold the handmaid of the Lord, bee it vnto mee according to thy word. And the Angel departed from her.

¶ On S. Markes day.

The Collect.

ALmighty God, which hast instructed thy holy Church, with the heauenly doctrine of thy Euangelist S. Mark, giue vs grace that we be not like children carried away with euery blast of vaine doctrine: but firmely bee established in the trueth of thy holy Gospel, through Iesus Christ. &c.

The Epistle. Epes. 4. 7.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he saith, When hee went vp on high, hee led captiuity captiue, and gaue gifts vnto men. That he ascended, what meaneth it, but that he also descended first into the lower parts of the earth? He that descended, is euen the same also that ascended vp aboue all heauens to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepheards and teachers, to the edifying of the Saints, to the work and administration, euen to the edifying of the body of Christ, til we all come to the vnity of the faith, and knowledge of the Sonne of God, vnto a perfect man, vnto

the

the measure of the full perfect age of Christ: that we henceforth should be no more children, wauering and caried about with euery wind of doctrine, by the wilinesse of men, through craftinesse: whereby they layin waite for vs, to deceiue vs: But let vs follow the truth in loue, and in all things grow in him, which is the head, euen Christ: in whom if all the body be coupled and knit together thorowout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he encreaseth the body vnto the edifying of it selfe through loue.

The Gospel. John. 15. v.

I Am the true vine, and my Father is an husbandman. Euery branch that beareth not fruit in me, he will take away: and euery branch that beareth fruit, will he purge, that it may bring foorth more fruit. Now are ye cleane through the word which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye except ye abide in me: I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, & cast them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that ye beare much fruit, and become my disciples. As the Father hath loued mee, euen so also haue I loued you. Continue you in my loue. If ye keepe my commandements, ye shall abide in my loue: euen as I haue kept my Fathers commandements & abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ On S. Philip and Iames day.

The Collect.

ALmighty God, whom truly to know is euerlasting life: grant vs perfectly to know thy Son Iesus Christ to be the Way, the Truth, and the life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The Epistle. Iam. 1. 1.

IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue tribes that are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations: knowing this, that ỹ trying of your faith gendreth patience: and let patience haue her perfect worke, that ye may be perfect and sound: lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God which giueth to all men indifferently, and casteth no man in the teeth, and it shalbe giuen him. But let him aske in faith, and wauer not. For he that doubteth is like a waue of the sea, which is toste of the winds, and caried with violence: neither let that man thinke that he shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Again, let him that is rich, reioyce when he is made low: for euen as the floure of the grasse shall he passe away. For as the Sun riseth with heat, and the grasse withereth, & his floure falleth away and the beauty of the fashion of it perisheth, euen so shall the rich man perish in his wayes. Happy is the man that endureth temptation: For when he is tryed he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The Gospel. John 14. 1.

AND Iesus said to his disciples: Let not your hearts ye troubled. Ye beleeue in God, beleeue also in me. In my Fathers house are many mansions. If it were not so, I would haue told you, I goe to prepare a place for you. And if I goe to prepare a place for you, I will come againe and receiue you euen vnto my selfe, ỹ where I am, there may ye be also. And whither I goe, ye know, & the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest: And how is it possible for vs to know the way? Iesus saith vnto him, I am the Way, and the Trueth, and the Life. No man commeth to the Father, but by me. If ye had knowen mee, ye had knowne my Father also: and now ye know him, and haue seene him. Philip saith vnto him, Lord, shew vs the Father, & it suffiseeth vs. Iesus saith vnto him,

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Haue I been so long time with you, and yet hast thou not knowne me, Philip? He that hath seene me, hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeuest not thou that I am in the Father, & the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, is he that doeth the workes, beleeue me that I am in the Father, and the Father in me: or else beleeue me for the workes sake. Verily verily, I say vnto you, He that beleeueth on me, the workes that I doe, the same shall he doe also: and greater works then these shall he doe, because I goe vnto my Father. And whatsoeuer ye aske in my Name, that will I doe, that the Father may bee glorified by the Sonne. If ye shall aske any thing in my Name, I will doe it.

¶ *On Saint Barnabas day.*

The Collect.

LOrd Almighty, which hast indued thy holy Apostle Barnabas with singular gifts of the holy Ghost, let vs not be destitute of thy manifold gifts, nor yet of grace to vse them alway to thine honour and glory, through Iesus Christ our Lord.

The Epistle. Act 11. 22.

TIdings of these things came vnto the eares of the Congregation which was in Ierusalem. And they sent foorth Barnabas that he should goe vnto Antioch: which when he came, and had seene the grace of God, was glad and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord: for hee was a good man and full of the holy Ghost, and of faith: And much people was added vnto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when he had found him, he brought him to Antioch. And it chanced that a whole yeere they had their conuersation with the Congregation there, & they taught much people, insomuch that the disciples of Antioch were the first that were called Christians. In those dayes came Prophets from the city of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great dearth throwout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples

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every man according to his ability, purposed to send succour vnto the brethrenwhich dwelt in Iury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel. Iohn. 15. 12.

THis is my commandement, ỹ ye loue together, as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends: ye are my friends, if ye doe whatsoeuer I command you. Henceforth call I not you seruants, for the seruant knoweth not what his lord doth. But you haue I called friends: for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordained you to goe and bring forth fruit, and that your fruit should remaine, that whatsoeuer ye aske of the Father in my Name, he may giue it you.

¶ *On S. Iohn Baptists day.*

The Collect.

ALmighty God by whose prouidence thy seruant Iohn Baptist was wonderfully borne, & sent to prepare the way of thy Sonne our Sauiour, by preaching of penance: make vs so to follow his doctrine and holy life, that we may truely repent, according to his preaching, and after his example, constantly speake the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Iesus Christ, &c.

The Epistle. Esai 40. 1.

BE of good cheare my people, O ye Prophets, cõfort my people, saith your God, cõfort Ierusalem at the heart, & tell her that her trauell is at an end, that her offence is pardoned, that she hath receiued of the Lords hand sufficient correction for all her sins. A voyce cried in the wildernesse, Prepare the way of the Lord in the wildernes, make straight the path for our God in the desart, Let al valleys be exalted, & euery mountain and hill be laid low. What so is crooked, let it be made straight, & let ỹ rough be made plaine fields. For ỹ glory of the Lord shal appeare, & all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Now cry. And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlinesse thereof is as the floure of the field.

The

The grasse is withered, & floure falleth away, Euen so is the people as grasse, when the breath of ỹ Lord bloweth vpon them: Neuertheless, whether the grasse wither, or that the floure fade away, yet the word of our God endureth for euer. Go vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voice with power, O thou Preacher, Hierusalem, lift it vp without feare, & say vnto the cities of Iuda, behold, your God, behold the Lord God shall come with power, & beare rule with his arme. Behold, he bringeth his treasure with him, and his workes goe before him. He shall feed his flocke like a herd man. He shall gather the lambs together with his arme, and carry them in his bosome, and shall kindly entreat those that beare yong.

The Gospel. Luke 1.57.

ELizabetha time came that she should be deliuered, and she brought forth a son. And her neibours and her cousins heard say how the Lord had shewed great mercy vpon her, and reioyced with her. And it fortuned that in ỹ eighth day they came to circumcise the child, & called his Name Zachary, after the name of his father. And his mother answered, and said, Not so: But his name shall be called Iohn. And they said vnto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote saying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, and his tongue also, & he spake and praised God. and feare came on al them that dwelt nigh vnto him. And all these sayings were noised abroad throughout al the high countrey of Iury, & they that heard them, laid the vp in their hearts, saying, What maner of child shal this be? And ỹ hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost and prophesied, saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people And hath raised vp an horne of saluation vnto vs in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the world began, that we should be saued from our enemies, and from the hand of all that

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hate vs. That he would deale mercifully with our fathers, and remember his holy Couenant. That he would performe the oath which hee ſware to our father Abraham, for to giue vs. That we being deliuered, out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe, and righteouſneſſe, as are acceptable for him. And thou Child ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſsion of ſinnes. Through the tender mercy of our God, whereby the day-ſpring from on high hath viſited vs. To giue light to them that ſit in darknes and in the ſhadow of death, and to guide our feet into the way of peace. And the child grew, & waxed ſtrong in ſpirit, and was in the wilderneſſe, till the day came when he ſhould ſhew himſelfe to Iſraelites.

¶ *On S. Peters day.*

The Collect.

ALmighty God, which by thy Sonne Ieſus Chriſt haſt giuen to thy Apoſtle S. Peter many excellent gifts, and commanded ſt him earneſtly to feed thy flocke: make (we beſeech thee) all Biſhops and Paſtours diligently to preach thy holy Word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Ieſus Chriſt our Lord.

The Epiſtle. Acts 12. 1.

AT the ſame time Herod the King ſtretched forth his hands to vexe certaine of the congregation, & he killed Iames the brother of Iohn with the ſword. And becauſe he ſaw it pleaſed the Iewes, he proceeded further, and tooke Peter alſo. Then were the dayes of ſweet-bread. And when he had caught him, he put him in priſon alſo, and deliuered him to foure quaternions of ſouldiers to be kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the Congregation vnto God for him. And when Herod would haue brought him out vnto the people, the ſame night ſlept Peter between two ſouldiers, bound with two chaines, and the keepers before the doore kept the

prison. And behold the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, and bind on thy sandals. And so hee did. And hee saith vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was truth wich was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the city, which opened to them by the owne accord. And they went out and passed thorow one street, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting of the people of the Iewes.

The Gospel. Math. 16. 13.

WHen Iesus came into the coasts of the city, which is called Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I the Son of man am? They said, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the prophets. He saith vnto them, But whom say ye that I am? Simon Peter answered, & said, Thou art Christ the Son of the liuing God. And Iesus answered and said vnto him, Happy art thou Simon the sonne of Ionas: for flesh & blood hath not opened that vnto thee, But my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou bindest in earth shall be bound in heauen, and whatsoeuer thou loosest in earth, shall be loosed in heauen.

On S. Iames day.

The Collect.

GRant, O merciful God, that as thy holy Apostle Saint Iames, leauing his father, and all that he had without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: so we

forsaking all worldly and carnall affections, may be euermore ready to follow thy commandements, through Iesus Christ our Lord.

The Epistle. Actes 11. 27.

IN those dayes came Prophets from the city of Ierusalem vnto Antioch, and there stood vp one of them named Agabus, & signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperor Claudius dayes. Then the disciples euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herod the King stretched foorth his hands to vexe certaine of the Congregation. And he killed Iames the brother of Iohn with the sword. And because he saw it pleased the Iewes, he proceeded further, & tooke Peter also.

The Gospel. Matth. 20. 20.

THen came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certaine thing of him. And he said vnto her, What wilt thou? She said vnto him, Grant that these my two sons may sit, the one on thy right hand and the other on the left in thy kingdome. But Iesus answered, and said, Ye wot not what ye aske. Are ye able to drinke of the cup that I shal drinke of? and to be baptized with the baptisme that I am baptized with? They said vnto him, Wee are. He said vnto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with, but to sit on my right hand, and on my left is not mine to giue: but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and said, Ye know that the Princes of ỹ nations haue dominion ouer them, and they that are great men, exercise authority vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him bee your seruant, euen as the Sonne of man came not to be ministred vnto, but to minister, & to giue his life a redemption for many.

¶ On S. Bartholomewes day.

The Collect.

ALmighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truly to beleeue and to preach thy word: Grant we beseech thee, vnto thy Church, both to loue that he beleeued & to preach that he taught, through Christ our Lord

The Epistle. Act. 5. 12.

BY the hands of the Apostles were many signes & wonders shewed among the people, and they were al togetherwith oneaccord in Salomons porch. And of other durst no man ioyne himselfe vnto them: neuertheles, the people magnified them. The number of them that beleeued in the Lord, both of men and women grew more and more, insomuch that they brought the sick into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folks, and them that were vexed with vnclean spirits, and they were healed euery one.

The Gospel. Luk. 22. 24.

AND there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The Kings of ỹ nations reigne ouer them, and they that haue authority vpon them, are called gracious Lords: but ye shal not so be. But he that is greatest among you, shalbe as the yonger, and he that is chiefe shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serueth? Is not he that sitteth at meate? But I am among you as one that ministreth. Ye are they which haue biden with mee in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eate and drinke at my Table in my kingdome, and sit on seats, iudging the twelue tribes of Israel.

¶ On S. Matthewes day.

The Collect.

ALmighty God, which by thy blessed Son didst call Matthew from the receit of custom, to be an Apostle and Euangelist, grant vs grace to forsake al couetous desires and inordinate loue of riches, and to follow thy said Son Iesus Christ, who liueth, &c.

The

On S. Michael, and all Angels day.

The Epistle. 2. Cor. 4. 1.

SEeing that wee haue such an office, euen as God hath had mercy on vs, wee goe not out of kind, but haue cast from vs the cloakes of vnhonesty, and walke not in craftines, neither handle we the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel bee yet hid, it is hid among them that are lost. in whom the God of this world hath blinded the mindes of them that beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commandeth the light to shine out of darkenesse, which hath shined in our hearts for to giue the light of the knowledge of the glory of God in the face of Iesus Christ.

The Gospel. Matth. 9. 9.

AND as Iesus passed foorth from thence, hee saw a man named Matthew, sitting at the receit of custome: and he said vnto him, Follow me. And he arose and followed him. And it came to passe as Iesus sate at meat in his house, behold, many Publicanes also and sinners that came, sate downe with Iesus and his Disciples. And when the Pharisees saw it, they said vnto his Disciples, Why eateth your Master with Publicanes and sinners? But when Iesus heard that, hee said vnto them, They that bee strong, need not the Physician, but they that are sicke: Goe ye rather and learne what that meaneth, I will haue mercy and not sacrifice. For I am not come to call ỹ righteous, but sinners to repentance.

¶ *On S. Michael, and all Angels day.*

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels, and menin a wonderfull order, mercifully grant that they which alway doe thee seruice in heauen, may by thy appointment succour, and defend vs in earth through Iesus Christ our Lord.

The Epistle. Apoc. 12. 7.

THere was a great battell in heauen, Michael and his Angels fought with the dragon, and

the dragon fought with his angels, and preuailed not, neither was their place found any more in heauen. And the great dragon that old serpent, called the deuill & Satanas was cast out, which deceiueth all the world. And he was cast into ỹ earth and his angels were cast out also with him. And I heard a loud voice, saying, In heauen is now made saluation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel, Matt. 18, 1.

AT the same time, came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a child vnto him, and set him in the midst of them, and said, Verely I say vnto you, Except ye turne and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this child, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a child in my Name, receiueth me. But whoso doth offend one of these little ones which beleeue in me, it were better for him, that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea. Woe vnto the world, because of offences. Necessary it is that offences come, but woe vnto the man by whom the offence commeth. Wherefore if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou should'est (hauing two hands or two feet) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heed that ye despise not one of these little ones: for I say vnto

vnto you, that in heauen their Angels doe alwayes behold the face of my Father which is in heauen.

¶ *On S. Luke the Euangelists day.*

The Collect.

ALmighty God, which calledst Luke ỹ Physician whose praise is in the Gospel, to be a Physician of the soule, ie may please thee by the wholesome medicines of his doctrine to heale all the diseases of our soules, through thy Son Iesus Christ our Lord.

The Epistle. 2. Tim. 4. 5.

WAtch thou in all things, suffer afflictions, do the work thorowly of an Euangelist, fulfil thine office vnto the vttermost Beesober: for I am now ready to be offered, & the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course. I haue kept the faith. From hencefoorth there is laid vp for me a crowne of righteousnesse, which the Lord that is a righteous Iudge shal giue me at that day: not to me only, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, & loueth this present world, and is departed vnto Thessalonica, Crescens is gone to Galatia, Titus vnto Dalmatia, only Lucas is with me. Take Marke, & bring him with thee, for hee is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake ỹ I left at Troada w Carpus, when thou commest bring with thee, & the bookes, but especially the Parchment. Alexander ỹ copper smith did me much euill; the Lord reward him according to his deeds, of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. Luke. 10. 1.

THe Lord appointed other seuenty (and two) also, and sent them two and two before him into euery city and place whither he himselfe would come. Therefore he said vnto them, The harueſt is great, but the labourers are few: pray ye therefore the Lord of the harueſt to send foorth labourers into his harueſt. Goe your wayes, behold, I send you foorth as lambes among wolues. Beare no wallet, neither scrip, nor shooes, and salute to man by the way. Into whatsoeuer house yee enter, first say, Peace be to this house. And if the Sonne of peace be

there, your peace shall rest vpon him: if not, it shall returne to you againe. And in the same house tarry still eating and drinking such as they giue: for the labourer is worthy of his reward.

Of Simon and Iude Apostles.

The Collect.

ALmighty God, which hast built thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vnity of Spirit by their doctrine, that we may be made an holy Temple acceptable vnto thee, therow Iesus Christ our Lord.

The Epistle. Iude. 1.

IVde the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in God the Father, & preserued in Iesus Christ, mercy vnto you and peace, & loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that yee should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written aforetime vnto such iudgement: They turne the grace of our God into wantonnesse, and deny God (which is the only Lord) and our Lord Iesus Christ. My mind is therefore to put you in remembrance, forasmuch as yee once knew this, how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which after beleeued not. The Angels also which kept not their first state, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day. Euen as Sodom and Gomorrha, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set foorth for an ensample, and suffer ye paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise Rulers, and speake euill of them that are in authority.

The Gospel. John. 15. 17.

THis command I you, that yee loue together. If the world hate you, ye know it hated me before

fore it hated you. If ye were of the world, the world would loue his owne. Howbeit, because ye are not of the world, but I haue chosen you out of ſ world, therefore ſ world hateth you. Remember the word that I ſaid vnto you. The ſeruant is not greater then the Lord. If they haue perſecuted me, they will alſo perſecute you. If they haue kept my ſaying, they will keepe yours alſo. But all theſe things will they doe vnto you for my Names ſake, becauſe they haue not knowne him that ſent me. If I had not come & ſpoken vnto them, they ſhould haue had no ſinne: but now haue they nothing to cloake their ſin withall. He that hateth me, hateth my Father alſo. If I had not done among them ſ workes which none other man did, they ſhould haue had no ſin. But now haue they both ſeene and hated, not only me, but alſo my Father. But this happeneth that the ſaying might be fulfilled that is written in their law: They hated me without a cauſe. But when ſ Comforter is come whom I will ſend vnto you from the Father: (euen the Spirit of trueth which proceedeth of ſ Father) he ſhall teſtifie of me, and ye ſhall beare witnes alſo, becauſe ye haue bin with me from the beginning.

¶ On all Saints day. The Collect.

ALmighty God, which haſt knit together the Elect in one communion and fellowſhip in the myſticall body of thy Son Chriſt our Lord: grant vs grace ſo to follow thy holy Saints in all vertuous and godly liuing, that wee may come to thoſe vnſpeakeable ioyes, which thou haſt prepared for them that vnfainedly loue thee through Ieſus Chriſt our Lord. Amen.

The Epiſtle. Apoc. 7. 2.

BEhold, I Iohn ſaw another Angel aſcend from the riſing of the Sun, which had the ſeale of the liuing God, and hee cried with a loud voyce to the foure Angels (to whom power was giuen to hurt the earth and ſ Sea) ſaying, Hurt not the earth, neither the ſea neither the trees, till we haue ſealed the ſeruants of our God in their foreheads. And I heard the number of them which were ſealed, and there were ſealed an hundred and forty & foure thouſand of all the tribes of the children of Iſrael. Of the tribe of Iuda were ſealed twelue thouſand. Of the

tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand. Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthalim were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand. Of ȳ tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of ȳ tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand. Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand. After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people and tongues, stood before the Seat, and before the Lamb, clothed with long white garments, and palmes in their hands, and cried with a loud voyce, saying, Saluation be ascribed to him that sitteth vpon the Seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the Seat, and of the Elders, and the foure beasts, and fell before the seat on their faces, and worshipped God, saying, Amen, blessing and glory, and wisdome and thankes, and honour and power, and might, be vnto our God for euermore. Amen.

The Gospel. Matth. 5. 1.

IEsus seeing the people, went vp into a mountaine, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them saying, Blessed are ȳ poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shal be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdom of heauen. Blessed are yewhen men reuile you, and persecute you, & shall falsely say all maner of euill saying against you for my sake. Reioyce and be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you.

¶ THE ORDER OF THE ADMINISTRATION of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or els in the morning, before the beginning of Morning prayer, or immediatly after.

And if any of those be an open & notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed, the Curate hauing knowledge thereof, shall call him, and admonish him in any wise not to presume to come to the Lords Table, vntill he haue openly declared himselfe to haue truely repented & amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to doe, assoone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice & hatred to reign, not suffering them to be partakers of the Lords Table, vntill he know them to be reconciled: and if one of the parties so at variance, be content to forgiue from the bottome of his heart all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other party will not be perswaded to a godly vnitie, but remaine still in his frowardnes and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, hauing a faire white linnen cloath vpon it, shall stand in the body of the Church, or in the Chancel, where Morning and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

¶ THE COMMVNION.

OVr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespasse against vs.

And

And lead vs not into temptation, but deliuer vs from euill. Amen.

ALmighty God vnto whom all hearts be open, all desires knowne, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name through Christ our Lord. Amen.

¶ *Then shall the Priest rehearse distinctly all the ten Commandements, and the people kneeling, shall after euery commandement, aske God mercy for their transgression of the same after this sort.*

Minister.

GOd spake these words, and said, I am the Lord thy God: Thou shalt haue none other Gods but me.

People. Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Min. Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing ỹ is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow down to them nor worship them: for I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children vnto ỹ third & fourth generation of them that hate me & shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People. Lord haue mercy vpon vs, &c.

Minist. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People. Lord haue mercy vpon vs, &c.

Minister. Remember that thou keep holy the Sabbath day. Sixe dayes shalt thou labour & do all that thou hast to do: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt do no maner of worke, thou and thy son, and thy daughter, thy manseruant, and thy maidseruant, thy cattell & the stranger that is within thy gates. For in sixe daies the Lord made heauen & earth, the sea and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

People. Lord haue mercy vpon vs, &c.

Minister. Honour thy father and thy mother, that

thy

thy dayes may be long in the land which the Lord thy God giueth thee.

People. Lord haue mercy vpon vs,&c.

Minist. Thou shalt doe no murther.

People. Lord haue mercy vpon vs,&c.

Minist. Thou shalt not commit adultery.

People. Lord haue mercy vpon vs,&c.

Minist. Thou shalt not steale.

People. Lord haue mercy vpon vs,&c.

Min. Thou shalt not beare false witnesse against thy neighbour.

People. Lord haue mercy vpon vs,&c.

Min. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

People. Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ *Then shall follow the Collect of the day, without these two Collects following for the King, the Minister standing vp, and saying,*

¶ Let vs pray.

ALmighty God, whose kingdom is euerlasting and power infinite, haue mercy vpon the whole congregation, and so rule the heart of thy chosen seruant *Charles* our King and gouernour, that hee (knowing whose Minister he is) may aboue all things seeke thy honour and glory, and that we his subiects (duly considering whose authority hee hath) may faithfully serue, honour, & humbly obey him in thee and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end. Amen.

ALmighty and euerlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou dooest dispose and turne them as it seemeth best to thy godly wisedome: wee humbly beseech thee, so to dispose and gouerne the heart of *Charles* thy seruant our King and gouernour, that in all his thoughts, words and workes, hee may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace

and

and godlineſſe. Grant this, O merciſull Father, for thy deare Sonnes ſake Ieſus Chriſt our Lord.

¶ *Immediately after the Collects, the Miniſter ſhall read the Epiſtle, beginning thus.*

The Epiſtle written in the Chapter of

¶ *And the Epiſtle ended, he ſhall ſay the Goſpel, beginning thus.*

The Goſpel written in the Chapter of

¶ *And the Epiſtle and Goſpel being ended, ſhall be ſaid the Creed.*

I Beleeue in one God the Father Almighty, Maker of heauen and earth, and of all things viſible and inuiſible, and in one Lord Ieſus Chriſt the only begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begottē not made, being of one ſubſtance with the Father by whō all things were made: who for vs men, and for our ſalnation came downe from heauen, and was incarnate by the holy Ghoſt of the virgin Mary, & was made man, & was crucified alſo for vs vnder Pontius Pilate. Hee ſuffered and was buried, and the third day he roſe againe according to the Scriptures, and aſcended into heauen, and ſitteth on the right hand of the Father. And he ſhal come againe with glory to iudge both the quicke and the dead: whoſe Kingdome ſhall haue no end. And I beleeue in the holy Ghoſt, the Lord & giuer of life, who proceedeth from the Father & the Son, who with the Father and the Son together is worſhipped and glorified, who ſpake by the Prophets. And I beleeue one Catholike and Apoſtolike Church, I acknowledge one baptiſme for the remiſſion of ſinnes. And I looke for the reſurrection of the dead, and the life of the world to come. Amen.

After the Creed, if there be no Sermon, ſhall follow one of the Homilies already ſet foorth, or hereafter to be ſet foorth by common authority.

After ſuch Sermon, Homily, or exhortation, the Curate ſhall declare vnto the people, whether there bee any holy dayes or faſting dayes the weeke following, and earneſtly exhort them to remember the poore, ſaying, one or more of theſe ſentences following, as he thinketh moſt conuenient by his diſcretion.

Let

Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. *Matth.5.*

Lay not vp for your selues treasure vpon the earth where the rust and the moth doth corrupt: and where theeues breake thorow and steale, but lay vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake thorow and steale. *Matth.6.*

Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets. *Matth.7.*

Not euery one that saith vnto me, Lord, Lord, shal enter into the kingdom of heauen, but he that doth the will of my Father which is in heauen. *Matth.7*

Zache stood forth and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure-fold. *Luke.19.*

Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? *1.Cor.9.*

If we haue sowen vnto you spirituall things, is it a great matter if wee shall reape your worldly things? *1.Cor.9.*

Doe ye not know that they which minister about holy things, liue of the sacrifice? and they which wait of § Altar are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. *1 Cor.9.*

Hee that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging, or of necessity: for God loueth a chearefull giuer. *2.Cor.9.*

Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. *Gal.6.*

While wee haue time let vs doe good vnto all men, and especially vnto them that are of the houshold of faith. *Gal.6.*

Godlines is great riches, if a man be content with that

that he hath: for we brought nothing into this world neither may we cary any thing out. 1. *Tim.* 6.

Charge them that are rich in this world that they be ready to giue, and glad to distribute, laying vp in store for themselues, a good foundation against the time to come, that they may attaine eternall life. 1. *Tim.* 6.

God is not vnrighteous, that he will forget your works & labor that proceedeth of loue, which loue ye haue shewed for his Names sake, which haue ministred vnto the Saints, and yet doe minister. *Heb.* 6.

To doe good and to distribute forget not, for with such sacrifices God is pleased. *Heb.* 13.

Whoso hath this worlds good, & seeth his brother haue need, & shutteth vp his compassion from him, how dwelleth the loue of God in him? 1. *John* 3.

Giue almes of thy goods and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee. *Tob.* 4.

Be mercifull after thy power, if thou hast much, giue plenteously, if ỹ hast little, doe thy diligence gladly to giue of that little: for so gathereſt ỹ thy selfe a good reward in the day of necessity. *Tob.* 4.

He that hath pity vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe. *Pro.* 19.

Blessed be the man that prouideth for the sick and needy: the Lord shall deliuer him in the time of trouble. *Psal.* 41.

¶ *Then shall the Churchwardens, or some other by them appointed gather the deuotion of the people and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate the due & accustomed offerings. After which done the Minister shall say.*

¶ Let vs pray for the whole state of Christs Church militant here in earth.

¶ *If there be no almes giuen to the poore, then shall the words (of accepting our almes) be left out vnsaid*

ALmighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: we humbly beseech thee most mercifully (to accept

our

our almes, and) to receiue these our prayers which we offer vnto thy diuine Maiesty, beseeching thee to inspire continually the vniuersall Church with the spirit of truth, vnity, and concord: and grant that all they that doe confesse thy holy Name, may agree in the truth of thy holy Word, and liue in vnity and godly loue. We beseech thee also to saue and defend all christian Kings, Princes, and gouernours and especially thy seruant *Charles* our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole councell & to all that be put in authority vnder him, ỹ they may truly & indifferently minister iustice, to ỹ punishment of wickednesse & vice, and to ỹ maintenance of Gods true religion & vertue. Giue grace (O heauenly Father) to all Bishops, Pastours, and Curates, that they may both by their life & doctrine set forth thy true and liuely Word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, & specially to this Congregation here present, that with meek heart & due reuerence they may heare and receiue thy holy Word, truely seruing thee in holines & righteousnes al ỹ dayes of their life. And we most humbly beseech thee of thy goodnes, O Lord, to cõfort & succour all them wch in this transitory life be in trouble, sorrow, need, sickness or any other aduersity: Grant this, O Father, for Iesus Christs sake, our only Mediator and Aduocate.

ỹ Then shall follow this Exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feed at ỹ Lords Supper, vnto the wch in Gods behalfe, I bid you all ỹ be here present, & beseech you for ỹ Lord Iesus Christs sake that ye will not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye know how grieuous, and vnkind a thing it is, when a man hath prepared a rich feast, decked his table with al kind of prouision, so that there lacketh nothing, but the guests to sit down, and yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case would not bee moued? Who would not thinke a great iniury and

wrong

wrong done vnto him? Wherefore, most dearely beloued in Christ take ye good heed, lest ye withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not cõmunicate, because I am otherwise letted wᵗ worldly business: But such excuses be not so easily accepted & allowed before God. If any man say, I am a grieuous sinner, and therfore am afraid to come. Wherfore then do you not repent, & amend: When God calleth you, be you not ashamed to say, you will not come? When you should return to God, wil you excuse your selfe, and say, That ye are not ready? Consider earnestly with your selues, how little such fained excuses shall auaile before God. They ỹ refused ỹ feast in the Gospel, because they had bought a farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly Feast. I for my part am here present, and according to mine Office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you as you loue your owne saluation ỹ ye wil be partakers of this holy Communion. And as the Son of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health: euen so it is your duty to receiue ỹ Cõmunion together in ỹ remembrance of his death, as he himselfe cõmanded. Now if you wil in no wise thus do, cõsider with your selues how great iniury you do vnto God, and how sore punishment hangeth ouer your heads for ỹ same. And whereas, ye offend God so sore, in refusing this holy banquet I admonish, exhort, and beseech you ỹ vnto this vnkindnes ye wil not adde any more: which thing ye shal do, if ye stand by as gazers & lookers on the that do cõmunicate, & be not partakers of the same your selues. For what thing can this be accounted else the a further contempt, & vnkindnes vnto God? Truly it is a great vnthankefulnes to say nay, when ye be called: but ỹ fault is much greater, when men stand by, and yet will neither eat, nor drink this holy cõmunion with other. I pray you, what can this be else, but euen to haue ỹ mysteries of Christ in derision? It is said vnto all, Take ye & eate, take & drink ye all of this, doe this in remembrance of me. With what

face

face then, or what countenance, shal ye heare these words what wil this be else, but a neglecting, a despising and mocking of the Testament of Christ? Wherefore rather then ye should so do, depart you hence & giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of most heauenly food. These things if ye earnestly consider, yee shall by Gods grace returne to a better minde: for the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ *And sometimes shall this be said also at the discretion of the Curate.*

DEarely beloued, for asmuch as our duty is to render to Almighty God our heauenly Father most hearty thanks for that he hath giuen his Son our Sauiour Iesus Christ, not only to die for vs, but also to be our spirituall food & sustenance, as it is declared vnto vs, as wel by Gods word, as by the holy Sacraments of his blessed body & blood, the which being so comfortable a thing, to them which receiue it worthily, and so dangerous to them that wil presume to receiue it vnworthily: My duty is to exhort you to consider the dignitie of the holy mystery, and the great peril of the vnworthy receiuing therof, & to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly Feast, so that in no wise you come, but in ỹ marriage garment required of God in holy Scripture, and so come & be receiued as worthy partakers of such an heauenly Table. The way & meanes thereto is first, to examine your liues & conuersatiō, by the rule of Gods Commandements, and wherein soeuer ye shal perceiue your selues to haue offended, either by wil, word, or deed, there bewaile your owne sinful liues & confesse your selues to almighty God, with full purpose of amendment of life. And if you shal perceiue your offences to be such, as be not onely against God, but also against your neighbours, then ye shal reconcile your selues vnto them, ready to make restitution and satisfaction according to the vttermost of your powers, for all iniuries & wrongs done by you

to

to any other, and likewise being ready to forgiue o-ther that haue offended you, as you would haue forgiuenes of your offences at Gods hand. For otherwise the receiuing of ỹ holy Communion doth nothing else but increase your damnation. And because it is requisite ỹ no man should come to ỹ holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you ẅ by ỹ meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsel: then let him come to me, or to some other discreet & learned Minister of Gods word, & open his grief, that he may receiue such ghostly counsel, aduice & comfort as his conscience may be relieued, & that by the ministery of Gods word he may receiue comfort, & the benefit of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnes.

¶ *Then shall the Priest say this exhortation.*

DEarely beloued in the Lord, ye ỹ mind to come to the holy Communion of the body & blood of our Sauiour Christ, must consider what S. Paul writeth to ỹ Corinthians, how he exhorteth all persons diligently to try & examine themselues, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and liuely faith, we receiue that holy Sacrament: (for then we spiritually eat the flesh of Christ, & drink his blood: then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily: for then we be guilty of the Body and blood of Christ our Sauiour, wee eat and drinke our owne damnation, not considering the Lords body, we kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you, be a blasphemer of God, an hinderer, or slanderer of his Word, an adulterer, or be in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues

(bre-

(brethren) that you be not iudged of the Lord. Repent you timely for your sins past, haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charity with all men, so shall ye be meet partakers of these holy mysteries. And aboue al things ye must giue most humble and hearty thankes to God the Father, the Son and the holy Ghost for the redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himselfe, euen to the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to the end that we should alwayes remember the exceeding great loue of our Master, and only Sauiour Iesus Christ thus dying for vs, and the innumerable benefits, which by his precious blood-shedding he hath obtained to vs, he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholly to his holy will and pleasure and studying to serue him in true holinesse and righteousnesse all the dayes of our life.

¶ Then shall the Priest say to them that come to receiue the holy Communion.

YOu that doe truely and earnestly repent you of your sins, and be in loue and charity with your neighbors, and intend to lead a new life, following the Commandements of God, and walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekly kneeling vpon your knees.

¶ Then shall this generall confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Iesus Christ, maker of all things, Iudge of all men, we know-

ledge

ledge and bewaile our manifold sins and wickednes which wee from time to time most grieuously haue committed, by thought, word, and deed, against thy diuine Maiestie: prouoking most iustly thy wrath and indignation against vs: wee doe earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grieuous vnto vs, the burden of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Son our Lord Iesus Christs sake, forgiue vs all that is past, and grant that wee may euer hereafter serue, and please thee in newnes of life, to the honor and glory of thy Name, through Iesus Christ, &c.

¶ *Then shall the Priest or the Bishop (being present) stand vp, & turning himselfe to the people, say thus,*

ALmighty God, our heauenly Father, who of his great mercy hath promised forgiuenes of sins to all them which with hearty repentance, and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnes, & bring you to euerlasting life, through Iesus Christ our Lord, Amen.

¶ *Then shall the Priest also say.*

Heare what cõfortable words our Sauiour Christ saith to all that truely turne to him: Come vnto me all that trauaile, & be heauy laden, & I will refresh you. So God loued the world, that he gaue his only begotten Sonne, To the end that all that beleeue in him, should not perish but haue life euerlasting.

Heare also what Saint Paul saith: This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

Heare also what S. Iohn saith: If any man sin, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sins.

¶ *After which the Priest shall proceed, saying,*

LIft vp your heartes.

Answ. We lift them vp vnto the Lord.

Priest. Let vs giue thankes vnto our Lord God.

Answ. It is meet and right so to doe.

Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, giue thankes vnto thee, O Lord, holy Father, Almighty, euerlasting God,

¶ Here

¶ Here shall follow the proper Preface, according to the time if there bee any specially appointed: or else immediatly shall follow.

Therefore with Angels and Archangels,&c.

¶ Proper Prefaces.

¶ Vpon Christmas day, and fiuen dayes after.

BEcause thou diddest giue Iesus Christ thine only Sonne to be borne as this day for vs, who by the operation of the holy Ghost, was made very man, of the substance of the virgin Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels,&c.

¶ Vpon Easter day, and seuen dayes after.

BVt chiefely are we bound to praise thee for the glorious resurrection of thy Son Iesus Christ our Lord: for he is the very Paschall Lambe which was offered for vs, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels,&c.

¶ Vpon Ascention day, and seuen dayes after.

THrough thy most dearely beloued Sonne Iesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended vp into heauen to prepare a place for vs, that where hee is, thither might we also ascend, and reigne with him in glory. Therefore with Angels,&c.

¶ Vpon Whitsunday, and sixe dayes after.

THrough Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had bin a mighty wind, in the likenesse of fiery tongues, lighting vpon the Apostles, to teach them, and to lead them to all trueth, giuing them both the gift of diuers languages, and also boldnes, with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels,&c.

¶ Vpon the feast of Trinity onely.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places giue

thanks

thankes vnto thee, O Lord, Almighty and euerlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same we beleeue of the Sonne, and of the holy Ghost, without any difference, or inequality. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praysing thee, and saying, holy, holy, holy, Lord God of hosts, heauen and earth are full of thy glory, Glory bee to thee, O Lord most High.

¶ Then shall the Priest kneeling downe at Gods board say in the Name of all them that shall receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crumbes vnder thy Table: but thou art the same Lord, whose property is alwayes to haue mercy: Grant vs therefore, gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drink his blood, that our sinfull bodies may bee made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest (standing vp) shal say as followeth.

ALmighty God, our heauenly Father, which of thy tender mercy diddest giue thine onely Sonne Iesus Christ, to suffer death vpon the Crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of ỹ his precious death, vntill his comming againe: heare vs, O mercifull Father, we beseech thee, and grant, that we receiuing these thy creatures of bread and wine according to thy Sonne our Sauiour Iesus Christs holy institution, in remembrance of his death & passion,

may

may be partakers of his most blessed body & blood, who in the same night that hee was betrayed, tooke bread, & when he had giuen thanks he brake it, and gaue it to his disciples, saying, Take, eate, this is my body which is giuen for you: doe this in remembrance of mee. Likewise after supper hee tooke the cup, and when he had giuen thankes, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament which is shed for you, and for many, for the remission of sinnes: doe this as often as ye shal drinke it in remembrance of me.

¶ Then shall the Priest first receiue the Communion in both kinds himselfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after to the people in their hands, kneeling. And when he deliuereth the bread, he shall say,

The body of our Lord Iesus Christ, which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thankesgiuing.

¶ And the Minister that deliuereth the cup shal say,

The blood of our Lord Iesus Christ, which was shed for thee, preserue thy body & soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankefull.

¶ Then shall the Priest say the Lords Prayer, the people repeating after him euery petition. After, shall be said as followeth.

O Lord and heauenly Father, wee thy humble seruants, entirely desire thy Fatherly goodnes, mercifully to accept this our sacrifice of praise and thanksgiuing, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we, and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to bee a reasonable, holy, and liuely sacrifice vnto thee: humbly beseeching thee, that al we which be partakers of this holy Communion, may bee fulfilled with thy grace and heauenly benediction. And although we be vn-

worthy, throgh our manifold sins, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duty and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and with whom in the vnity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty & euerliuing God, we most heartily thanke thee, for that thou doest vouchsafe to feed vs, which haue duly receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauour and goodnesse toward vs, and that wee be very members incorporate in thy mystical body, which is the blessed company of all faithfull people, and bee also heires through hope of thy euerlasting Kingdome, by the merits of the most precious death & passion of thy deare Sonne: Wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shall be said, or sung.

GLory be to God on high, and in earth peace, good will towards men. Wee praise thee, we blesse thee, wee worship thee, wee glorifie thee, we giue thankes to thee, for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord, the only begotten Sonne Iesus Christ; O Lord God, Lambe of God, Son of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then shall the Priest, or Bishop, if he be present, let them depart with this blessing.

The

THe peace of God which passeth all vnderstanding, keep your hearts and minds in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

¶ Collects to be said after the Offertory, when there is no Communion euery such day one. And the same may bee said also as often as occasion shall serue, after the Collects either of Morning and Euening Prayer, Communion, or Letany, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants, toward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

ALmighty Lord and euerlasting God, vouchsafe we beseech thee, to direct sanctifie and gouerne both our hearts and bodies in the wayes of thy Lawes, and in the works of thy Commandements, that through thy most mighty protection, both here and euer, wee may be preserued in body and soule, through our Lord and Sauiour Iesus Christ. Amen.

GRant, wee beseech thee, Almightie God, that the wordswhich we haue heard this day with our outward eares, may through thy grace bee so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

PReuent vs, O Lord in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

ALmighty God, y fountaine of al wisdom, which knowest our necessities before we aske, & our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, & those things which for our vnworthinesse we dare not, & for our blind-

ittesse wee cannot aske, vouchsafe to giue vs for the worthines of thy Son Iesus Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to encline thine eares to vs, that haue made now our prayers and supplications vnto thee, and grant that those things which wee haue faithfully asked according to thy will, may effectually bee obtained to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

¶ *Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole estate of Christs Church militant here in earth) and one or more of these Collects before rehearsed, as occasion shall serue.*

And there shall be no celebration of the Lords Supper, except there be a good number to Communicate with the Priest, according to his discretion.

And if there be not about twenty persons in the Parish of discretion to receiue the Communion, yet there shall be no Communion, except foure or three at the least Communicate with the Priest.

And in Cathedrall or Collegiate Churches, where bee many Priests and Deacons, they shall all receiue the Communion with the Minister, euery Sunday, at the least except they haue a reasonable cause to the contrary.

And to take away the superstition which any person hath or might haue in the Bread and Wine, it shall suffice that the Bread be such as is vsuall to be eaten at the Table with other meats, but the best and the purest Wheate bread that conueniently may be gotten. And if any of the Bread or Wine remaine, the Curate shall haue it to his owne vse.

The Bread and Wine for the Communion shall be prouided by the Curate and Church-wardens, at the charges of the Parish, and the Parish shall bee discharged of such summes of money, or other duties, which hitherto they haue payd for the same by order of their Booke euery Sunday.

And note, that euery Parishioner shall Communicate

at the least three times in the yeere, of which Easter to bee one, and shall also receive the Sacraments, and other Rites, according to the order in this Booke appointed. And yeerely at Easter every Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiasticall duties, accustomably due then, and at that time to bee paid.

¶ The administration of Baptisme to be vsed in the Church.

IT appeareth by ancient Writers that the Sacrament of Baptisme in the old time was not commonly ministred, but at two times in the yeere, At Easter and Whitsuntide: At which times it was openly ministred in the presence of all the Congregation: which custome now being growen out of vse (although it cannot for many considerations bee well restored againe) it is thought good to follow the same, as neere as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptisme should not be administred, but vpon Sundayes, and other holy daies, when the most number of people may come together, as well for that the congregation there present may testifie the receiuing of them that bee newly baptized, into the number of Christs Church, as also because in the Baptisme of Infants, every man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme bee ministred in the English tongue: Nevertheless (if necessity so require) children may at all times be baptized at home.

When there are children to bee baptized vpon the Sunday or holy day, the Parents shall giue knowledge ouer night, or in the morning afore the beginning of Morning Prayer, to the Curate. And then the Godfathers, Godmothers and people with the children must be ready at the Font, either immediatly after the last Lesson at Morning Prayer, or else immediatly after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall aske whether the children bee baptized, or no. If they answere, No, then shall the Priest say thus.

DEirely beloued, forasmuch as all men bee conceiued and borne in sinne, and that our Sauiour Christ saith, None can enter into the kingdome of God, except he be regenerate and borne anew of water and of the holy Ghost, I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy hee will grant to these children that thing, which by nature they cannot haue, that they may bee baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

¶ Then shall the Priest say.

¶ Let vs pray.

ALmighty and euerlasting God, which of thy great mercy didst saue Noe and his family in the arke from perishing by water, and also didst safely lead the children of Israel thy people thorow the Red Sea, figuring thereby thy holy Baptisme, and by the baptisme of thy welbeloued Sonne Iesus Christ, Didest sanctifie the flood Iordan, and all other waters, to the mysticall washing away of sinne, we beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charity, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord. Amen.

ALmighty and immortall God, the aide of all that need, the helper of all that flee vnto thee for succour, the life of them that beleeue, and the resurrection of the dead: wee call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spirituall regeneration: receiue them (O Lord) as thou hast promised by thy welbeloued sonne, saying, Aske, and ye shall haue: seeke, and ye shal find: knocke, and it shall bee opened vnto you. So giue now

now vnto vs that aske: let vs that seeke find: open the gate vnto vs that knocke: that these Infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall Kingdome, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the Priest say.

Heare the words of the Gospel written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children vnto Christ that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the Kingdome of God, Verely I say vnto you, Whosoeuer doeth not receiue the Kingdome of God as a little child, he shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.

FRiends, you heare in this Gospel the words of our sauiour Christ, that he commanded the children to be brought vnto him, how he blamed those that would haue kept them from him, how he exhorted all men to follow their innocency. You perceiue how by his outward gesture and deede he declared his good will toward them, for hee imbraced them in his armes, he laid his hands vpon them, and blessed them. Doubt yee not therefore, but earnestly beleeue that he will likewise fauourably receiue these present infants, that he wil embrace them with the armes of his mercy, that he wil giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdome, wherefore we being thus perswaded of the good will of our heauenly Father toward these infants declared by his Sonne Iesus Christ, and nothing doubting but that he fauorably alloweth this charitable worke of ours in bringing these children to his holy Baptisme, let vs faithfully and deuoutly giue thankes vnto him, and say,

ALmighty and euerlasting God, heauenly Father we giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace & faith in thee, increase this knowledge, & confirme this faith in vs euermore: giue thy holy Spirit to these infants, that they may be borne againe, and be made heires of euerlasting saluation through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now, and for euer. Amen.

¶ Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

WElbeloued friends, ye haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen and euerlasting life. Yee haue heard also, that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that yee haue prayed for: which promise he for his part will most surely keepe and performe. Wherfore after this promise made by Christ, these Infants must also faithfully for their part promise by you that be their sureties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy Word, and obediently keep his Commandements.

¶ Then shall the Priest demand of the Godfathers and Godmothers these questions following.

DOest thou forsake the deuill & all his workes, the vaine pompe and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them? *Answere.*

I forsake them all.

Minister.

Doest thou beleeue in God the Father Almighty, Maker of heauen and earth and in Iesus Christ his onely begotten Son our Lord? and that he was conceiued of the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified dead and buried, that he went down into hel, and also did rise againe the third day, that he ascended

cended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quicke and the dead? and dost thou beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answere. All this I stedfastly beleeue.

Minister. Wilt thou be baptized in this faith?

Answere. That is my desire.

¶ Then shall the Priest say.

O Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them, Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit may liue and grow in them, Amen.

Graut that they may haue power and strength to haue victory, and to triumph against the deuill, the world, and the flesh, Amen.

Grant that whosoeuer is here dedicated vnto thee, by our Office and Ministery, may also bee endued with heauenly vertues, and euerlastingly rewarded through thy mercy, O blessed Lord God, who dost liue and gouerne all things, world without end, Amen.

ALmighty euerliuing God, whose most dearly beloued Son Iesus Christ, for the forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, and gaue commandement to his Disciples, that they should goe teach all nations, and baptize them, In the Name of the Father the Son, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, and grant that all thy seruants which shall bee baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord, Amen.

¶ Then shall the Priest take the child in his hands and aske the name: and naming the child shal dip it in the water, so it be discreetly and warily done, saying,

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ *And if the child be weake, it shall suffice to powre water vpon it, saying the foresaid words.*

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then shall the Priest make a Crosse vpon the childs forehead, saying,*

WEe receiue this child into the Congregation of Christs flocke, and doe signe him with the signe of the Crosse, in token that hereafter hee shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against sinne, the world, and the deuill, and to continue Christs faithfull Souldier and seruant vnto his liues end. Amen.

¶ *Then shall the Priest say,*

SEeing now, dearely beloued brethren, that these children be regenerate, and grafted into the body of Christs Congregation, let vs giue thanks vnto God for these benefits, & with one accord make our prayers vnto Almighty God, that they may lead the rest of their life according to this beginning.

¶ *Then shall be said,*

Our Father which art in heauen, &c.

¶ *Then shall the Priest say,*

WEe yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that hee being dead vnto sin and liuing vnto righteousnes, and being buried with Christ in his death, may crucifie the old man, and vtterly abolish the whole body of sin, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, with the residue of thy holy Congregation, he may be inheritor of thine euerlasting kingdom, through Christ our Lord. Amen.

¶ *At the last end, the Priest calling the Godfathers and Godmothers together, shall say this Exhortation following,*

Forasmuch

FOrasmuch as these children haue promised by yon to forsake the deuill and all his works, to beleeue in God, and to serue him, you must remember, that it is your parts and duties, to see that these infants be taught, so soone as they shall be able to learne, what a solemne vow, promise, & profession they haue made by you. And that they may know these things the better, you shall call vpon them to heare Sermons, and chiefely you shall prouide that they may learne the Creed, the Lords Prayer, and the tenne Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may be vertuously brought vp to lead a godly and a Christian life, remembring alwaies, that Baptisme doth represent vnto vs our profession, which is to follow the example of our Saniour Christ, and to be made like vnto him, that as he died and rose againe for vs, so should we that are baptized die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euil and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

¶ *The Minister shall command that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords prayer and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose, according as it is there expressed.*

¶ Of them that are to be baptized in priuate houses in time of necessity, by the Minister of the Parish, or any other lawfull Minister that can be procured.

THe *Pastors and Curats shall often admonish the people, that they deferre not the Baptisme of infants any longer then the Sunday or other holy day next after the child bee borne, vnlesse vpon a great and reasonable cause, declared to the Curate, and by him approoued.*

¶ And

And also they shall warne them, that without great cause and necessitie, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shall be administred on this fashion.

First, let the lawfull Minister and them that be present, call vpon God for his grace, and say the Lords prayer, if time will suffer. And then the child being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water vpon it, saying these words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized againe. But yet nevertheliesse, if the childe, which is after this sort baptized doe afterward liue, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same Parish did himselfe baptize that child, the Congregation may be certified of the true forme of Baptisme by him priuately before vsed. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish, where the child was borne or christened, shall examine and try whether the childe be lawfully baptized or no. In which case, if those that bring any childe to the Church, doe answere, that the same childe is already baptized, then shall the Minister examine them further, saying,

By whom was the Child baptized?

Who was present when the Child was baptized?

And because some things essentiall to this Sacrament may happen to bee omitted through feare or haste, in such times of extremity: therefore I demand further of you,

With what matter was the Child baptized?

With what words was the child baptized?

Whether thinke you the child to be lawfully and perfectly baptized?

And if the Minister shall find by the answeres of such as bring the child, that all things were done as they ought to be, then shall not he christen the Child

against, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according to due order, concerning the baptizing of this child, which being borne in originall sinne, and in the wrath of God, is now by the lauer of Regeneration in Baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doth not deny his grace and mercy to such infants, but most louingly doeth call them vnto him, as the holy Gospel doth witnesse to our comfort on this wise.

AT a certaine time they brought children vnto Christ, that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the Kingdome of God. Verely I say vnto you, Whosoeuer doth not receiue the Kingdome of God as a little child, hee shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this Exhortation vpon the words of the Gospel.

FRiends, you heare in this Gospel the words of our Sauiour Christ, that hee commanded the children to bee brought vnto him, how he blamed those that would haue kept them from him, how he exhorted all men to follow their innocency. Ye perceiue how by his outward gesture and deed hee declared his good will toward them: for he embraced them in his armes, hee laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleeue, that he hath likewise fauourably receiued this present Infant, that hee hath embraced him with the armes of his mercy, that he hath giuen vnto him the blessing of eternall life, & made him partaker of his euerlasting Kingdome. Wherefore wee being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ toward this Infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which the Lord himselfe taught, and in declaration of

our faith, let vs recite the Articles contained in our Creed.

Here the Minister with the Godfathers and Godmothers shall say,

Our Father which art in heauen, &c.

¶ *Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

Doest thou, in the name of this child, forsake the deuill and all his works, the vaine pompe and glory of the world, with all the coueteous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answere. I forsake them all.

Mi. Doest thou in the name of this child professe this faith, to beleeue in God the Father Almighty, Maker of heauen and earth? And in Iesus Christ his only begotten Sonne our Lord? And that he was conceiued by the holy Ghost, borne of the virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, & from thence he shall come againe at the end of the world, to iudge the quicke and the dead. And doe you in his name beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints: the remission of sinnes, the resurrection and euerlasting life after death.

Answere.

All this I stedfastly beleeue.

¶ Let vs pray.

ALmighty & euerlasting God, heauenly Father, wee giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: increase this knowledge, and confirme this faith in vs euermore. Giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vnity of the same holy Spirit euerlastingly. Amen.

¶ Then

¶ *Then shall the Minister make this Exhortation to the Godfathers and Godmothers.*

FOrasmuch as this child hath promised by you to forsake the deuill and all his works, to beleeue in God, and to serue him: you must remember that it is your part and dutie, to see that this Infant be taught so soone as he shalbe able to learne, what a solemne vow, promise, and profession he hath made by you. And that hee may know these things the better, ye shal call vpon him to heare Sermons, and chiefly you shall prouide that hee may learne the Creed, the Lords Prayer, and the ten Commandements in the English tongue, and all other things that a Christian man ought to know and beleeue to his soules health, and that this child may be vertuously brought vp, to lead a godly and Christian life, remembring alway that Baptisme doth represent vnto vs our profession, which is, to follow the example of our Sauiour Christ, and bee made like vnto him, that as he died and rose againe for vs: so should we which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt effections, and dayly proceeding all vertue, and godlinesse of liuing;

And so foorth, as in publike Baptisme.

¶ *But if they which bring their infants to the Church, doe make such vncertain answers to the Priests questions, as that it cannot appeare that the child was baptized with water*, In the Name of the Father, and of the Sonne, and of the holy Ghost, *(which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue written, concerning Publike Baptisme, sauing that at the dipping of the child in the Font, he shall vse this forme of words.*

If thou bee not already baptized, N. I baptize thee, *In the Name of the Father, and of the Sonne, and of the holy Ghost.* Amen.

¶ The

¶ The order of confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechisme following.

TO the end that Confirmation may be ministred, to the more edifying of such as shall receiue it (according to S. Pauls doctrine, who teacheth, that all things should bee done in the Church, to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lords Prayer, and the ten Commandements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appose them in. And this order is most conuenient to bee obserued for diuers considerations.

First, because that when children come to the yeres of discretion, and haue learned what their God fathers and Godmothers promised for them in Baptisme, they may then themselues with their own mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they will euermore endeauour themselues faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministred vnto them that be baptized, that by imposition of hands and prayer they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meet to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall

shall come to children by deferring of their Confirmation, he shall know for truth, that it is certaine by Gods Word, that children being baptized haue all things necessary for their saluation, and bee vndoubtedly saued.

¶ A Catechisme, that is to say, An instruction to be learned of euery Child, before he be brought to be confirmed *by the Bishop.*

Question. WHat is your name?

Answere. N. or M.

Q. Who gaue you this name?

A. My Godfathers, and Godmothers, in my baptisme, wherein I was made a member of Christ, the child of God, and an inheritour of the Kingdome of heauen.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name. First, that I should forsake the deuill and all his workes, the pompes and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Q. Doest thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee?

A. Yes verely, and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour, and I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question. Rehearse the Articles of thy beliefe.

Answere.

I Beleeue in God, the Father Almighty, Maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buryed, he descended into hell, the third day hee rose againe from

from the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty, from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Q. What doest thou chiefly learne in these Articles of thy beliefe?

A. First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed mee and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth mee and all the Elect people of God.

Q. You said, that your Godfathers & Godmothers did promise for you, that you should keepe Gods Commandements. Tell me how many there be?

Answ. Tenne.

Q. Which be they?

Answere.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt haue none others Gods but me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth, thou shalt not bow down to them, nor worship them, for I the Lord thy God am a ielous God, and visit the sinnes of the fathers, vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue mee, and keepe my Commandements.

3 Thou shalt not take the Name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4 Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou & thy son, and thy daughter, thy manseruant,

seruant, and thy maid-seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and al that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Q. What doest thou chiefly learne by these commandements?

A. I learne two things: My duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God is to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength, to worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy Name and his Word, and to serue him truely all the dayes of my life.

Q. What is thy duty towards thy neighbour.

A. My duty towards my neighbor, is to loue him as my selfe, and to doe to all men, as I would they should doe to me. To loue honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours, and masters, to order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from euill speaking, lying, and slandering. To keepe my body in temperance, sobernes, and chastity. Not to couet nor desire other mens goods, but to learne and la-

bour

labour truely to get mine owne liuing, and to doe my duty in that state of life, vnto the which it shall please God to call mee.

Q. My good child know this, that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer: Let mee heare therefore if thou canst say the Lords Prayer.

Answere.

OVr Father which art in heauen, Hallowed bee thy Name. Thy kingdome come. Thy will be done in earth as it is in heauē. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

Q. What desirest thou of God in this prayer?

A. I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto mee, and to all people, that we may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he wil send vs all things that be needfull both for our soules and bodies, and that he will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednes, and from our ghostly enemy, and from euerlasting death. And this I trust he will doe of his mercy and goodnes, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

Question.

HOw many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to saluation, that is to say, Baptisme, & the Supper of the Lord.

Q. What meanest thou by this word *Sacrament*?

A. I meane an outward and visible signe of an inward and spirituall grace, giuen vnto vs, ordained by Christ himselfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

Q. How many parts be there in a Sacrament?

A. Two: the outward visible signe, and the inward spirituall grace.

Q. What

Q. What is the outward visible Signe, or forme in Baptisme?

A. Water, wherein the person baptized is dipped or sprinkled with it, *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Q. What is the inward and spirituall grace?

A. A death vnto sinne, and a new birth vnto righteousnesse: for being by nature borne in sinne, and the children of wrath, wee are hereby made the children of grace?

Q. What is required of persons to be baptized?

A. Repentance: whereby they forsake sinne: and Faith, whereby they stedfastly beleeue the promises of God made vnto them in that Sacrament.

Q. Why then are Infants baptized, when by reason of their tender age they cannot performe them?

A. Yes: they doe performe them by their Sureties, who promise and vow them both in their names: which when they come to age, themselues are bound to performe.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

Q. What is the outward part or signe of the Lords Supper?

A. Bread and Wine, which the Lord hath commanded to be receiued.

Q. What is the inward part, or thing signified?

A. The Body and Blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our soules, by the body and blood of Christ, as our bodies are by the Bread and Wine.

Q. What is required of them which come to the Lords Supper?

A. To examine themselues, whether they repent them truely of their former sinnes, stedfastly purposing to lead a new life, haue a liuely faith in Gods mercy through Christ, with a thankefull remembrance

membrance of his death, and be in charitie with all men.

So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commaundements: and also can answere to such questions of this short Catechisme as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his Godfather, or Godmother, that euery child may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

¶ Confirmation, or laying on of hands.

Minist. OVr helpe is in the Name of the Lord.
Answ. Which hath made heauen and earth.
Minist. Blessed be the Name of the Lord.
Answ. Henceforth world without end.
Minist. Lord heare our prayers.
Answ. And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, wee beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdome and vnderstanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy feare, Amen.

¶ Then the Bishop shall lay his hand vpon euery child seuerally, saying,

DEfend, O Lord, this child with thy heauenly grace, that hee may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill hee come vnto thine euerlasting kingdome. Amen.

¶ Then shall the Bishop say.

Let vs pray.

ALmighty and euerliuing God, which makest vs both to wil and to do those things that be good

good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee, for these children vpon whom (after the example of the holy Apostles) wee haue laid our hands to certifie them (by this signe) of thy fauour, and gracious goodnes toward them: let thy fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer be with them, and so lead them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost liueth and reigneth one God, world without end. Amen.

¶ *Then the Bishop shall blesse the children, saying thus,*

THe blessing of God Almightie, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of euery parish, or some other at his appointment, shall diligently vpon Sundayes and Holidayes, halfe an houre before Euenning song, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, and as he shall thinke conuenient, in some part of this Catechisme.

And all fathers, mothers, masters, and dames, shall cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandements, & also how many of them can answere to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme and be confirmed.

¶ The

¶ The forme of solemnization of Matrimonie.

First, the Banes must be asked three seuerall Sundaies or Holy dayes, in the time of Seruice, the people being present, after the accustomed manner.

And if the persons that should bee maried dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimony betweene them, without a Certificate of the Banes being thrice asked, from the Curate of the other Parish.

At the day appointed for the solemnization of Matrimonie, the persons to be maried shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus.

DEerely beloued friends, we are gathered together here, in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocency, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to bee honourable among all men, and therefore is not to be enterprised nor taken in hand vnaduisedly, lightly or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that haue no vnderstanding, but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly it was ordained for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continency, might marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall society, help and comfort that the one ought to haue of the other, both in prosperity, and aduersity?

aduersity: into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ *And also speaking to the persons that shall be married, he shall say,*

I Require and charge you, (as you will answere at the dreadfull day of iudgment, when the secrets of all hearts shal be disclosed) that if either of you doe know any impediment why you may not lawfully bee ioyned together in Matrimony, that yee confesse it. For be ye well assured that so many as bee coupled together otherwise then Gods word doeth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ *At which day of marriage, if any man doe alledge and declare any impediment, why they may not bee coupled together in Matrimony by Gods Lawe or the Lawes of this Realme, and will be bound and sufficient sureties with him to the parties, or else put in caution to the full value of such charges as the persons to be married do sustaine, to proue his allegation, then the solemnization must be deferred vnto such time as the truth be tried. If no impediment be alledged then shall the Curate say vnto the man*

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou loue her, comfort her, honour and keepe her in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

¶ *The man shall answere,*

I will.

¶ *Then shall the Minister say to the woman,*

N. Wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy estate of Matrimony? Wilt thou obey him, and serue him, loue, honour and keepe him in sickneſſe and in health, and forsaking all other, keep thee onely vnto him, so long as you both shall liue?

¶ *The woman shall answere,*

I will.

¶ *Then shall the Minister say,*

Who giueth this woman to bee married to this man?

¶ *And the Minister receiuing the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to giue their troth toother, the man first saying,*

I. N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickenesse, and in health, to loue, and to cherish, till death vs depart, according to Gods holy Ordinance: and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say,*

I. N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better for worse, for richer, for poorer, in sickenesse, and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy Ordinance: and thereto I giue thee my troth.

¶ *Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke, with the accustomed duty to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Minister shall say,*

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say,*

¶ Let vs pray.

O Eternall God, creator and preseruer of all mankind, giuer of all spirituall grace, the author of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely performe and keep the vow & couenant betwixt them made, (whereof this Ring giuen and receiued

is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord, Amen.

¶ *Then shall the Priest ioyne their right hands together, and say,*

Those whom God hath ioyned together let no man put asunder.

¶ *Then shall the Minister speake vnto the people.*

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen & pledged their troth either to other, and haue declared the same by giuing & receiuing of a ring and by ioyning of hands: I pronounce that they be man and wife together, In the Name of the Father, of the Son, and of the holy Ghost. Amen.

¶ *And the Minister shall adde this blessing.*

God the Father, God the Sonne, God the holy Ghost, blesse, preserue and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ *Then the Minister or Clerks, going to the Lords Table, shall say or sing this Psalme following.*

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall bee as the fruitfull vine: vpon the walles of thy house.

Thy children like the Olive branches: round about thy table.

Loe, thus shall the man bee blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Ierusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

Or else this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be known vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shal the earth bring forth her increase: and God, euen our owne God shal giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.*

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a tower of strength.

Answere.

Answere.

From the face of their enemy.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy servants, and sow the seed of eternall life in their minds, that whatsoeuer in thy holy word they shall perfitably learne, they may indeed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou didst send thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alwayes being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ *This prayer next following shall be omitted where the woman is past childbirth.*

O Mercifull Lord and heauenly Father, by whose gracious gift mankind is increased: wee beseech thee assist with thy blessing these two persons: that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honesty, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man, (created after thine owne image and similitude) woman should take her beginning: and knitting them together, didst teach, that it should neuer be lawfull to put asunder those, whom thou by Matrimony hadst made one, O God, which hast consecrated the state of Matrimonie to such an excellent mystery, that in it is signified, and represented the spirituall mariage and vnity betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy word, (as Christ did loue his spouse the Church,

who giue himselfe for it, loving and cherishing it euen as his owne flesh) and also that this woman may bee louing and amiable to her husband, as Rachel, wise as Rebekah, faithfull and obedient as Sara, and in all quietnes, sobriety and peace, be a follower of holy and godly matrons: O Lord, blesse them both, and grant them to inherite thine euerlasting kingdome, through Iesus Christ. Amen.

¶ *Then shall the Priest say,*

ALmightie God, which at the beginning, did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage, power vpon you the riches of his grace, sanctifie and blesse you, that yee may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ *Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.*

ALl ye which bee married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doth say, as touching the duty of husbands towards their wiues, and wiues toward their husbands.

S. Paul in his Epistle to the Ephesians, the fifth Chapter, doth giue this commandement to all married men: Yee husbands loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the Word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe. For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wife, and they two shalbe one flesh. This mystery is great,

great: but I speake of Christ, and of the Congregation. Neuertheleſſe, let euery one of you ſo loue his owne wife, euen as himſelfe.

Likewiſe the ſame S. Paul writing to the Coloſſians, ſpeaketh thus to all men that be married, Yee men loue your wiues, and be not bitter vnto them.

Heare alſo what S. Peter the Apoſtle of Chriſt, which was himſelfe a married man ſayth vnto all men that are married: Yee husbands dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker veſſell, and as heires together of the grace of life, ſo that your prayers be not hindred.

Hitherto ye haue heard the duty of the husband toward the wife: now likewiſe ye wiues heare and learne your duetyes towards your husbands, euen as it is plainely ſet foorth in holy Scripture.

S. Paul (in the forenamed Epiſtle to the Epheſians) teacheth you thus: Yee women, ſubmit your ſelues vnto your owne husbands, as vnto the Lord: for the husband is the wiues head, euen as Chriſt is the head of the Church, and he is alſo the Sauiour of the whole body. Therefore as the Church or Congregation is ſubiect vnto Chriſt, ſo likewiſe let the wiues alſo be in ſubiection vnto their own husbands in all things. And againe he ſaith, let the wife reuerence her husband. And in the Epiſtle to the Coloſsians, S. Paul giueth you this ſhort leſſon, Yee wiues ſubmit your ſelues vnto your owne husbands, as it is conuenient in the Lord.

S. Peter alſo doth inſtruct you very godly, thus ſaying, Let wiues be ſubiect to their owne husbands, ſo that if any obey not the Word, they may be wonne without the Word, by the conuerſation of the wiues, while they behold your chaſte converſation coupled with feare. Whoſe apparell let it not be outward with brayded haire, and trimming about with gold, either in putting on of gorgeous apparrell: but let the hid man which is in the heart be without all corruption, ſo that the ſpirit bee milde and quiet, which is a precious thing in the ſight of God. For after this maner (in the old time) did the holy women which truſted in God, apparell themſelues, being ſubiect to their owne husbands:

1. Pet. 3. Sara obeyed Abraham, calling him Lord, whose daughters yee are made doing well, and not being dismayed with any feare.

¶ *The new married persons, the same day of their marriage, must receiue the holy Communion.*

¶ THE ORDER FOR THE visitation of the sicke.

¶ *The Priest entring into the sicke persons house, shall say,*

Peace be in this house, and to all that dwel in it.

¶ *When he commeth into the sicke persons presence, he shall say, kneeling downe,*

REmember not, Lord, our iniquities, nor the iniquities of our forefathers, spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And lead vs not into temptation.

Answ. But deliuer vs from euill. Amen.

Minist. O Lord saue thy seruant.

Answ. Which putteth his trust in thee.

Minist. Send him helpe from thy holy place.

Answ. And euermore mightily defend him.

Minist. Let the enemy haue no aduantage of him.

Answ. Nor the wicked approach to hurt him.

Minist. Be vnto him, O Lord, a strong tower.

Answ. From the face of his enemy.

Minist. O Lord, heare our prayers.

Answ. And let our cry come vnto thee.

Minist. O Lord, looke downe from heauen, behold, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

Heare

HEare vs Almighty and most merciful God and Sauiour, extend thy accustomed goodnesse to this thy seruant which is grieued with sickenesse: Visit him, O Lord, as thou didst visit Peters wiues mother, and the captaines seruant: So visit and restore to this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this paine full life ended, he may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or otherlike.

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to the pertaining as youth, strength, health, age, weakenes, and sickenesse. Wherfore whatsoeuer your sickenesse is, know you certainely that it is Gods visitation. And for what cause soeuer this sickenes is sent vnto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, & honourable, to the increase of glory and endlesse felicity, or else it be sent vnto you, to correct and amend in you whatsoeuer doth offend the eyes of your heauenly Father: know you certainly, that if you truly repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christ his sake, and render vnto him humble thanks for his fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his Exhortation in this place.

Take therfore in good worth the chastisement of the Lord: for whom the Lord loueth he chastiseth: yea, as S. Paul saith, he scourgeth euery sonne whom he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye bee not vnder correction (wherof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnall fathers do correct vs, we reuerently obey them: shall wee not now much rather be obedient to our spirituall Fa-

ther, and so lue? And they for a few dayes doe chastise vs after their owne pleasure, but he doth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words (good brother) are Gods words, & written in holy Scripture for our comfort and instruction, that we should patiently, and with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any manner of aduersitie it shall please his gracious goodnesse to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles and sicknesses. For he himselfe went not vp to ioy, but first hee suffered paine, he entred not into his glory, before he was crucified. So truly our way to eternall ioy, is to suffer here with Christ: and our doore to enter into eternal life, is gladly to die with Christ, that we may rise again from death, and dwell with him in euerlasting life. Now therefore taking your sickues, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life there is account to be giuen to the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state both toward God and man, so that accusing and condemning your selfe for your owne faults, you may find mercy at our heauenly Fathers hand for Christs sake, & not be accused and condemned in that fearfull iudgment. Therfore I shal shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

Doest thou beleeue in God the Father Almighty, Maker of heauen and earth? &c.

As it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done iniury or wrong to any man, that he make amends to the vttermost

termost of his power. And if he haue not afore disposed his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must bee oft admonished, that they set an order for their temporall goods and lands, when they be in health.

The wordes before rehearsed, may bee said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget nor omit to moone the sicke person (and that most earnestly) to liberality towards the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which confession the Minister shall absolue him after this sort.

OVr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truly repent and beleeue in him: of his great mercy forgiue thee thine offences, and by his authority committed to mee, I absolue thee from all thy sinnes: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then shall the Minister say this Collect following.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open the eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath beene decayed by the fraud and malice of the deuill, or by his own carnall will and frailenesse: preserue and continue this sicke member in the vnity of the Church, consider his contrition, accept his teares, asswage his paine, as shall bee seene to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most deerely beloued Sonne Iesus Christ. Amen.

¶ Th

Then shall the Minister say this Psalme.

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me, in thy righteousnesse, incline thine eare vnto mee and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy praise (that I may sing of thy glory) and honor all the day long.

Cast mee not away in the time of age: forsake me not when my strength faileth mee.

For mine enemies speake against mee: and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from mee, O God: my God, haste thee to helpe me.

Let them bee confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God, and will make mention of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wondrous workes.

Forsake me not, O God, in mine old age, when I am gray-headed: vntill I haue shewed thy strength

vnto

vnto this generation, and thy power vnto all them that are yet for to come.

Thy righteousnesse (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddst thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought mee to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory bee to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shall be, world without end. Amen.

Alsing this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

¶ Then shall the Minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but only the Name of our Lord Iesus Christ, Amen.

¶ THE

¶ THE COMMVNION of the Sicke.

FOr asmuch as all mortall men be subiect to many sudden perils, diseases, and sicknesses, and euer vncertain what time they shal depart out of this life: therefore to the intent they may be alwayes in a readines to die whensoeuer it shall please Almighty God to call them, the Curate shall diligently from time to time, but specially in the plague time exhort their parishioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Christ: which if they doe, they shall haue no cause in their sudden visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the Church, and yet in desirous to receiue the Communion in his house, then he must giue knowledge ouer night, or else early in the morning to the Curate: signifying also how many be appointed to communicate with him: And hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.



LMighty euerliuing God, Maker of mankind, which doest correct those whom thou doest loue, and chastisest euery one whom thou doest receiue: we beseech thee to haue mercy vpon this thy seruant, visited with thine hand, and to grant that he may take his sickneſſe patiently, and recouer his bodily health (if it bee thy gracious will) and whensoeuer his soule shall depart from the body, it may bee without spot presented vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

MY son, despise not the correction of the Lord, neither faint when thou art rebuked of him.

For

For whom the Lord loueth, him he correcteth: yea, and he scourgeth euery sonne whom hee receiueth.

The Gospel.

VErely, verely I say vnto you, He that heareth my word, and beleeueth on him that sent mee hath euerlasting life, and shall not come into damnation, but passeth from death vnto life.

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receiue the Communion himselfe, and after minister vnto them that be appointed to communicate with the sicke.*

But if a man either by reason of extremitie of sicknesse, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment doe not receiue the Sacrament of Christs body and blood: then the Curate shall instruct him, that if hee doe truely repent him of his sinnes, and stedfastly beleeue that Iesus Christ hath suffered death vpon the Crosse for him, and shed his blood for his redemption, earnestly remembring the benefits hee hath thereby, and giuing him heartie thankes therefore, he doeth eate and drinke the body and blood of our Sauiour Christ profitably to his soules health, although hee doe not receiue the Sacrament with his mouth.

When the sick person is visited, & receiueth the holy Communion all at one time, then the Priest for more expedition shall cut off the ferme of the visitation at the Psalme (In thee, O Lord, haue I put my trust) *and goe straight to the Communion.*

In the time of plague, sweat, or such other like contagious times of sicknesses, or diseases, when none of the parish or neighbours can bee gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may onely communicate with him.

¶ THE

¶ THE ORDER FOR THE buriall of the dead.

¶ *The Priest meeting the corpse at the Church stile, shall say, or else the Priest and Clerkes shall sing, and so goe either into the Church, or toward the grave.*

I Am the resurrection and the life (saith the Lord:) He that beleeueth in mee, yea, though he were dead, yet shall hee liue. And whosoeuer liueth, and beleeueth in me, shall not die for euer *Iohn* 11.

I Know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skinne, and shall see God in my flesh, yea, and I my selfe shall behold him, not with other, but with these same eyes. *Iob* 19.

WEe brought nothing into this world, neither may wee carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe. Blessed be the Name of the Lord. 1. *Tim.* 6. *Iob.* 1.

¶ *When they come to the grave, while the corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerkes shall say.*

MAn that is borne of a woman, hath but a short time to liue, and is full of misery. He commeth vp, and is cut downe like a flowre: hee fleeth as it were a shadow, and neuer continueth in one stay. In the midst of life we be in death: of whom may wee seeke for succour, but of thee, O Lord, which for our sins iustly art displeased? Yet, O Lord God most holy, O Lord most mightie, O holy & most mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord, the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mighty, O holy and most mercifull Sauiour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee. *Iob.* 14.

¶ *Then while the earth shall be cast vpon the body by some standing by, the Priest shall say.*

FOrasmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soule of

of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things vnto himselfe.

¶ Then shall bee said or sung.

I Heard a voyce from heauen, saying vnto mee, Write, From henceforth blessed are the dead that die in the Lord. Euen so saith the Spirit, that they rest from their labours. *Apoc. 14.*

¶ Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the end, when hee hath deliuered vp the kingdom to God the Father, when he hath put downe all rule, and all authority and power. For he must reigne till he haue put all his enemies vnder his feet. The last enemy that shalbe destroied, is death. For he hath put all things vnder his feet. But when he sayth, All things are put vnder him: It is manifest that hee is excepted which hath put all things vnder him. When all things are subdued vnto him, then shal the Son also himselfe be subiect vnto him, that put all things vnder him, that God may be all in all: Els what do they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord I die daily. That I haue fought with beasts at Ephesus after the manner of men, what aduantageth it me if the dead rise not again? Let vs eat and drink for to morrow we shall die. Be not ye deceiued, euill words corrupt good manners. Awake truly out of sleepe, and sin not. For some haue not the knowledge of God, I speak this to your shame. But some

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man will say, How arise the dead? With what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body that shalbe, but bare corne, as of wheat or some other: but God giueth it a body at his pleasure, to euery seed his owne body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds: there are also celestiall bodies, and there are bodies terrestriall: But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Starres: for one Star differeth from another in glory: So is the resurrection of the dead. It is sowne in corruption it riseth again in incorruption. It is sowne in dishonour, it riseth again in honour. It is sowne in weakenesse, it riseth againe in power. It is sowne a naturall body, it riseth again a spiritual body. There is a naturall body, and there is a spirituall body: As it is also written. The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, & then that which is spirituall. The first man is of the earth, earthy: The second man is the Lord from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shal we beare the image of the heauenly. This say I brethren, that flesh & blood cannot inherite ſ kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mystery. We shall not all sleepe, but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shall be changed: For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe, the saying that is written: Death is swallowed vp into victory. Death where is thy sting?

Hell

Hell, where is thy victorie? The sting of death is sinne, and the strength of sin is the Law. But thanks be vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therefore, my deare brethren, be ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as yee know how that your labour is not in vaine in the Lord.

¶ *The lesson ended, the Priest shall say,*

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

The Priest.

ALmightie God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that bee Elected, after they bee deliuered from the burden of the flesh, bee in ioy and felicitie: we giue thee hearty thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull world, beseeching thee that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine Elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in bodie and soule, in thy eternal & euerlasting glory. Amen.

The Collect.

OMercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though hee die: and whosoeuer liueth and beleeueth in him, shall not die eternally: who also taught vs by his holy Apostle Paul, not to bee sorry as men without hope, for them that sleepe in him: wee meekely beseech thee (O Father) to raise vs from the death of sinne, vnto the life of righteousnesse, that when we shal depart this life, we may rest in him, as our hope is this our brother doth, and that at the generall resurrection in the last day, we may be found acceptable in thy sight, and receiue that blessing which

thy

thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come yee blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Grant this we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

¶THE THANKSGIVING of women after child-birth, commonly called the Churching of women.

¶ *The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.*

FOrasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of childbirth, yee shall therefore giue hearty thankes vnto God and pray.

¶ *Then shall the Priest say this Psalme. Psal 121.*

I Haue lifted vp mine eyes vnto the hils: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

Hee will not suffer thy foot to bee moued: and he that keepeth thee will not sleepe.

Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
¶ Our Father which art in heauen, &c.
And lead vs not into temptation.
Answ. But deliuer vs from euill. Amen.
Minist. O Lord saue this woman thy seruant,
Answ. Which putteth her trust in thee.
Minist. Be thou to her a strong tower.
Answ. From the face of her enemy.
Minist. O Lord heare our prayer.
Answ. And let our cry come vnto thee.

Minister.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant, from the great paine and perill of childbirth, grant we beseech thee most mercifull Father, that she through thy helpe may both faithfully liue, and walke in her vocation, according to thy will in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ *The woman that commeth to giue her thankes, must offer accustomed offerings. And if there be a Communion, it is conuenient that she receiue the holy Communion.*

¶ A COMMINATION against Sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ *After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall be said after the accustomed manner; which ended, the Priest shall goe into the Pulpit, and say thus.*

BRethren, in the primitiue Church, there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might be saued in the day

of

of the Lord, and that others admonished by their example might be the more afraid to offend.

In the stead wherof, vntil the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time, in your presence, should bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture, and that yee should answere to euery sentence, Amen, to the intent that you being admonished of the great indignation of God against sinners, may the rather bee called to earnest and true repentance, and may walke more warily in these dangerous dayes: flying from such vices, for the which yee affirme with your owne mouthes the curse of God to be due.

Cursed is the man that maketh any carued or molten Image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a secret place to worship it;

And the people shall answere and say,

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Cursed is he that remooueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is hee that maketh the blind to goe out of his way.

Answere.

Amen.

Minister.

Cursed is hee that letteth in iudgement the right of the stranger, of them that bee fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere,

Answere.

Amen.

Minister.

Cursed is he that lyeth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is hee that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmerciful, the fornicators and adulterers, and the couetous persons, the worshippers of Images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

NOw seeing that all they bee accursed, as the Prophet Dauid beareth witnes, which do erre and goe astray from the Commandements of God, let vs (remembring the dreadfull Iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God with all contrition and meeknes of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring foorth worthy fruits of penuance. For now is the axe put vnto the root of the trees, so that euery tree that bringeth not foorth good fruit, is hewen downe and cast into the fire.

It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, snares, fire, and brimstone, storme, and tempest, this shall be their portion to drinke. For loe, the Lord is come out of his place to visite the wickednes of such as dwel vpō the earth. But who may abide the day of his comming? who shalbe able to endure when he appeareth? his fanne is in his hand,

and

and he will purge his floore, and gather his wheate into the barne: but hee will burne the chaffe with vnquenchable fire.

The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with child, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long suffering of God, when he called them continually to repentance. Then shall they call vpon me, saith the Lord, but I will not heare: they shall seeke me early, but they shall not find me: and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell and despised my correction. Then shall it bee too late to knocke, when the doore shall bee shut, and too late to cry for mercy, when it is the time of Iudice. O terrible voyce of most iust iudgement which shall bee pronounced vpon them, when it shall bee said vnto them, Goe, yee cursed into the fire euerlasting, which is prepared for the deuill and his angels. Therefore brethren, Take we heed betime, while the day of saluation lasteth: for the night cometh when none can worke. But let vs while wee haue the light, beleeue in the light, and walke as the children of the light, that we be not cast into vtter darknes, where is weeping and gnashing of teeth. Let vs not abuse the goodnes of God, which calleth vs mercifully to amendment, and of his endlesse pitty promiseth vs forgiuenes of that which is past, if (with a whole mind and true heart) wee returne vnto him. For though our sinnes be as red as skarlet, they shall as white as snow, and though they be like purple, yet shall they bee as white as wool. Turne you clean saith the Lord, from all your wickednes, & your sin shall not be your destruction. Cast away from you all your vngodlinesse that yee haue done. Make you new hearts and a new Spirit. Wherefore will ye die (O yee house of Israel) seeing that I haue no pleasure in the death of him that

dyeth,

sheth saith the Lord God? Turne you then, and ye shall liue. Although we haue sinned, Yet haue we an Aduocate with ȳ Father, Iesus Christ the righteous and he it is that obtaineth grace for our sins. For he was wounded for our offences, and smitten for our wickednes. Let vs therfore returne to him, who is ȳ mercifull receiuer of all true penitent sinners, assuring our selues, that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance; if we will submit our selues vnto him, and from henceforth walke in his wayes, if we will take his easie yoke, and light burden vpon vs, to follow him in lowlines, patience, and charity, and be ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duly in our vocation with thankesgiuing. This if we doe Christ will deliuer vs from ȳ curse of the Law, and from the extreame malediction, which shall light vpon them that shall be set on the left hand, and he will set vs on his right hand, and giue vs the blessed benediction of his Father, commanding vs to take possessiō of his glorious kingdom, vnto the which he vouchsafe to bring vs all for his infinite mercy. Amen

¶ *Then shall they all kneele vpon their knees, and the Priest and Clerkes kneeling (where they are accustomed to say the Letany) shall say this Psalme.*

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, (O God,) after thy great goodnesse: according to the multitude of thy mercies, doe away mine offences.

Wash mee throughly from my wickednesse: and cleanse me from my sin.

For I acknowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisedom secretly.

Thou shalt purge me with hyssope, and I shalbe cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make mee heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart (O God): and renew a right spirit within me.

Cast me not away, from thy presence: and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken & contrite heart, O God, wilt thou not despise.

O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnes: with the burnt offerings & oblations, then shal they offer yong bullocks vpon thine Altar.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Minister.

Helpe vs, O God our Sauiour.

Answere.

And for the glory of thy Names sake, deliuer vs.

Be mercifull vnto vs sinners, for thy Names sake.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord, we beseech thee, mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolued, through Christ our Lord. Amen.

O Most mighty God and merciful Father, which hast compassion of al men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee would rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burthen of our sinnes. Thy property is to haue mercy, to thee only it appertaineth to forgiue sinnes: spare vs therefore good Lord, spare thy people, whom thou hast redeemed: enter not into iudgment with thy seruants, which be vile earth, and miserable sinners, but so turne thine ire from vs which meekely acknowledge our vilenesse and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ *Then shall the people say this that followeth, after the Minister.*

TVrne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pity. Thou sparest, when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare thē, & let not thine heritage, be brought to cōfusion. Heare vs, O Lord, for thy mercy is great & after ỹ multitude of thy mercies, looke vpon vs:

THE PSALMES OF DAVID.

Beatus vir. Psal. 1. *Morning prayer.*

BLessed is the man that hath not walked in the counsell of the vngodly, nor stood in the way of sinners: and hath not sate in the seate of the scornefull.

2 But his delight is in the law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shall be like a tree planted by the water sides: will bring forth his fruit in due season,

4 His leafe also shall not wither: and looke whatsoeuer he doth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe, which the wind scattereth away from the face of the earth.

6 Therefore the vngodly shall not bee able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The kings of the earth stand vp, and the rulers take counsell together: against the Lord, and against his Anoynted.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: Thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen, for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O yee Kings: be learned, ye that are in 'ges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Son, lest he be angry, and so ye perish from ỹ right way: if his wrath be kindled (yea, but a little) blessed are all they ỹ put their trust in him.

Domine quid. Psal. 3.

LOrd, how are they encreased that trouble me: many are they that rise vp against me.

2 Many one there be that say of my soule: There is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of mine head.

4 I did call vpon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke-bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon thy people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnes: for thou hast set me at liberty when I was in trouble, haue mercy vpon mee, and hearken vnto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing.

3 Know this also that the Lord hath chosen to

himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse, and put your trust in the Lord.

6 There be many that say, Who will shew vs any good?

7 Lord, lift thou vp the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart, since the time that their corne, and wine, and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thy Lord only that makest me dwell in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voice of my calling my King, and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse, neither shall any euill dwel with thee.

5 Such as be foolish, shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre, they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thée reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy Name, shall be ioyfull in thee.

13 For thou Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindnes wilt thou defend him as with a shield.

Domine, ne in furore. } *Euening*
Psal. 6. } *Prayer.*

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groaning: euery night washi I my bed, and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me, all ye that worke vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall bee confounded, and sore vexed: they shall be turned backe, and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.

2 Lest he deuoure my soule like a lyon and teare it in pieces, while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednes in my hands.

4 If I haue rewarded euill vnto him that deale friendly with mee: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay my honour in the dust.

6 Stand vp (O Lord) in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgment that thou hast commanded.

7 And so shall the Congregation of the people come about thee: for their sakes, therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocency that is in me.

9 O let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: tryeth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous iudge strong and patient: and God is prouoked euery day.

13 If a man will not turne, he wil whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death, he ordaineth his arrowes against the persecuter.

15 Behold, he trauaileth with mischiefe: he hath conceiued sorrow, and brought forth vngodlines.

16 He hath grauen and digged vp a pit, & is fallen himselfe into the destruction that he made for other

17 For his trauell shall come vpon his owne head: and his wickednes shall fall vpon his owne pate.

18 I will giue thankes vnto the Lord according to his righteousnesse: and will praise the Name of the Lord the most high.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the workes of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou

5 Thou madeſt him lower then the Angels: to crowne him with glory and worſhip.

6 Thou makeſt him to haue dominion of the workes of thy handis: and thou haſt put all things in ſubiection vnder his feet.

7 All ſheepe and oxen: yea, and the beaſts of the field.

8 The foules of the aire, & the fiſhes of the ſea: and whatſoeuer walketh through ỹ pathes of the ſeas.

9 O Lord our Gouernour; how excellent is thy Name in all the world?

Confitebor tibi. } { *Morning*
Pſal. 9. } { *Prayer.*

I Will giue thanks vnto thee, O Lord, with my whole heart: I will ſpeake of all thy maruelous works.

2 I will be glad & reioyce in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driuen backe: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe: thou art ſet in ỹ Throne that iudgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the vngodly: thou haſt put out their name for euer and euer.

6 O thou enemy, deſtructions are come to a perpetuall end: euen as the cities which thou haſt deſtroyed, their memoriall is periſhed with them.

7 But the Lord ſhall endure for euer: hee hath alſo prepared his ſeat for iudgement.

8 For he ſhall iudge the world in righteouſnes: and miniſter true iudgement vnto the people.

9 The Lord alſo will be a defence for the oppreſſed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee: for thou, Lord haſt neuer failed them that ſeeke thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that liſteſt me vp from the gates of death.

14 That I may shew all thy prayses within the ports of the Daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily is their foot taken.

16 The Lord is knowne to execute iudgment: the vngodly is trapped in the worke of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the Poore shal not alway be forgotten: the patient abiding of ỹ meek shall not perish for euer.

19 Vp, Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in fear (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine? Psal. 10.

WHy standest thou so farre off (O Lord?) & hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust, doth persecute the poore: let them be taken in the crafty wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous, whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alwayes grieuous, thy iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer be cast down there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and vanity.

8 He sitteth lurking in ỹ theeuish corners of the streets: and priuily in his lurking dens doth he murther the innocent, his eyes are set against the poore.

9 For he lyeth waiting secretly, euen as a Lyon lurketh he in his den: that he may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hands of his captaines.

12 Hee hath said in his heart, Tush, God hath forgotten: hee hideth away his face, and hee will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherfore should the wicked blaspheme God: while hee doth say in his heart, Tush, thou God, carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hands: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt find none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare heareth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say ye then to my soule, that she should flie as a bird vnto the hill?

2 For loe, the vngodly bend their bow and make ready their arrowes within the quiuer: that they may priuily shoot at them which are true of heart.

3 For the foundations will be cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednes, doth his soule abhorre.

7 Vpon the vngodly hee shall raine snares, fire, and brimstone, storme and tempest: this shall bee their portion to drinke.

8 For the righteous Lord loueth righteousnesse: his countenance will behold the thing that is iust.

Saluum

Saluum me fac. } } *Euening*
Psal. 12. } } *prayer.*

HElpe me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talke of vanity euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitfull lippes: and the tongue that speaketh proud things.

4 Which haue said, with our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortlesse troubles sake of the needy: & because of the deepe sighing of the poore, 6 I will vp (saith the Lord) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tryed and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me, (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and bee so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God

2 They are corrupt & become abominable in their

their doings: there is not one that doth good (no not one.)

3 The Lord looked downe from heauen vpon the children of men to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable; there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternes: their feet are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes: and the way of peace haue they not knowne; there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at ȳ counsell of the poore: becausse he putteth his trust in ȳ Lord.

11 Who shal giue saluation vnto Israel out of Sion: when the Lord turneth the captiuity of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine quis habitabit. Psal. 15. — *Morning prayer.*

LOrd, who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doth the thing which is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his mony vpon vsury: nor taken reward against the innocent. 7 Who-

9 Whoso doth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue mee, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord. Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another god: shall haue great trouble.

5 Their drinke offrings of blond will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes lookvpon the thing that is equal.

3 Thou hast prooued and visited mine heart in the night season, thou hast tryed me, and shalt finde no wickednesse in mee: for I am vtterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of thy lips: I haue kept mee from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt

heare

heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindneſſe, thou that art the Sauiour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the ſhadow of thy wings.

9 From the vngodly that trouble me: mine enemies compaſſe mee round about to take away my ſoule.

10 They are incloſed in their owne fat: and their mouth ſpeaketh proud things.

11 They lye waiting in our way on euery ſide: turning their eyes downe to the ground.

12 Like as a Lyon that is greedy of his preyt and as it were a Lyons whelpe lurking in ſecret places.

13 Vp Lord, diſappoint him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſword of thine.

14 From the men of thy hand, O Lord: from the men, I ſay, and from the euill world: which haue their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They haue children at their deſire: and leaue the reſt of their ſubſtance for their babes.

16 But as for mee, I will behold thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatisfied with it.

Diligam te. } *Euening*
Pſal. 18. } *Prayer.*

I Will loue thee (O Lord) my ſtrength, the Lord is my ſtonie rocke, and my defence: my Sauiour, my God, and my might, in whom I will truſt, my buckler, the horne alſo of my ſalmation, and my refuge.

2 I will call vpon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrowes of death compaſſed me: and the ouerflowings of vngodlines made me afraid.

4 The paines of hell came about me: the ſnares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So ſhall hee heare my voice out of his holy Temple: and my complaint ſhall come before him, it ſhall enter into his eares.

7 The

7 The earth trembled and quaked: the very foundations also of the hils shooke, and were remooued, because he was wroth.

8 There went a smoke out of his presence, and a consuming fire out of his mouth; so that coales were kindled at it.

9 He bowed the heauens also and came downe; and it was darke vnder his feet.

10 He rode vpon the Cherubims, and did flie: he came flying vpon the wings of the wind.

11 He made darkenesse his secret place: his pauilion round about him with darke water, and thicke clouds to couer him.

12 At the brightnesse of his presence: his clouds remooued haile stones and coales of fire.

13 The Lord also thundred out of heauen, & the Highest gaue his thunder: haile stones & coles of fire.

14 He sent out his arrowes and scattered them: he cast forth lightnings and destroyed them.

16 The springs of waters were seene, and the foundations of the round world were discouered: at thy chiding, O Lord, at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me foorth also into a place of libertie: he brought me foorth, euen because he had a fauour vnto me.

20 The Lord shall reward mee after my righteous dealing: according to the cleannesse of my hands, shall he recompence me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God, as the wicked doth.

22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me, after my righteous dealing: and according vnto the cleannesse

nesse of my hands in his eye-sight.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane thou shalt bee cleane: and with the froward thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in adnersity: and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfit an hoste of men: and with the helpe of my God, I shall leape ouer the wall.

30 The way of God, is an vndefiled way: the word of the Lord also is tryed in the fire, he is the defender of all such as put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth mee with strength of war: and maketh my way perfect.

33 Hee maketh my feet like harts feet: and setteth me vp on high.

34 Hee teacheth mine hands to fight: and mine armes shall breake euen a bow of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall hold me vp, and thy louing correction shall make me great.

36 Thou shalt make roome enough vnder me for to goe: that my foot-steps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe vntill I haue destroyed them.

38 I will smite them that they shall not be able to stand: but fall vnder my feet.

39 Thou hast girded me with strength vnto the battell: thou shalt throw down mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

41 They shall cry but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but he shall not heare them.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou

43 Thou shalt deliuer mee from the striuings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not knowne; shall serue me.

45 Assoone as they heare of me, they shall obey me: but the strange children shal dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his Anointed, and to his seed for euermore.

Cœli enarrant. } *Morning*
Psal.19 } *Prayer.*

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and on night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a Tabernacle for the Sun: which commeth forth as a bridegroome out of his chamber, and reioyceth as a gyant to run his course.

6 It goeth forth from the vttermost part of the heauen, & runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the Testimonie of the Lord is sure, and giueth wisedome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth; O cleanse thou me from my secret faults.

13 Keep thy seruant also from presumptuous sins, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my hart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy harts desire: and fulfill all thy mind.

5 We will reioyce in thy saluation and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed: and will heare him from his holy heauen, euen with the wholsome strength of his right hand.

7 Some put their trust in charets, and some in horses; but we will remember the Name of the Lord our God.

8 They are bronght downe and fallen: but wee are risen and stand vpright.

9 Saue Lord, and heare vs: O King of heauen when we call vpon thee.

Domine in Virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his harts desire: and hast not denyed him the request of his lips.

3 For thou shalt preuent him with the blessings

of

of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy salvation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicity: & make him glad with the ioy of thy countenance,

7 And why because the king putteth his trust in the Lord and in the mercy of the most highest, he shall not miscarry.

8 All thine enemies shall feele thine hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they entended mischiefe against thee: and imagined such a deuice as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. { *Euening*
Psal. 22. { *Prayers*

MY God, my God (looke vpon mee) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint?

2 O my God I cry in the day time, but thou hearest not: and in the night season also I take no rest

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didest deliuer them.

5 They called vpon thee and were holpen: they put their trust in thee and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoot out their lips, and shake their heads, saying,

8 He trusted in God that he would deliuer him:

let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O go not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about me: fat bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my body is euen like melting waxe.

15 My strength is dried vp like a pot sheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pierced my hands and my feet: I may tell all my bones, they stand staring and looking vpon mee.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dog.

21 Saue me from the Lyons mouth: thou hast heard me also from among the hornes of the Vnicornes.

22 I will declare thy Name to my brethren: in the midst of the Congregation will I praise thee.

23 O praise the Lord, ye that feare him: magnifie him, all ye of the seed of Iacob, and feare him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore: he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and bee satisfied: they

that

that seeke after the Lord, shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues, and bee turned vnto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust, shall kneele before him: and no man hath quickened his owne soule.

31 My seed shall serue him: they shalbe counted vnto the Lord for a generation.

32 They shall come, and the heauen shall declare his righteousnesse vnto a people that shalbe borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepheard: therefore can I lacke nothing.

2 He shall feed me in a greene pasture: and lead me forth besides the waters of comfort.

3 He shall conuert my soule, and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke thorow the valley of the shadow of death, I will feare none euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee, against them that trouble mee: thou hast anointed my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shall follow mee all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24. } *Morning Prayer.*

THe earth is the Lords, & all that therein is: the compasse of the world, & they that dwel therein.

2 For hee hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his mind vnto vanity, nor sworne to deceiue his neighbour.

5 He

5 He shall receiue the blessing from the Lord:
and righteousnesse from the God of his saluation.
6 This is the generation of them that seeke him:
euen of them that seeke thy face, O Iacob.
7 Lift vp your heads, O ye gates, and be ye lift vp
ye euerlasting dores: & ỹ King of glory shal come in
8 Who is ỹ King of glory: it is the Lord strong
and mighty, euen the Lord mighty in battell.
9 Lift vp your heads, O ye gates, and be ye lift vp
ye euerlasting dores: & ỹ King of glory shal come in
10 Who is the King of glory: euen the Lord of
hosts, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.
2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.
3 Shew me thy wayes, O Lord: and teach me thy pathes.
4 Lead me foorth in thy trueth, and learne me: for thou art the God of my saluation: in thee hath bin my hope all the day long.
5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnes which hath beene euer of old.
6 O remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodnes.
7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.
8 Them that bee meeke shall he guide in iudgement: & such as be gentle, thē shall he learn his way.
9 All the paths of the Lord are mercy and truth: vnto such as keepe his Couenant and his Testimonies.
10 For thy Names sake, O Lord: bee mercifull vnto my sinne, for it is great.
11 What man is he that feareth the Lord: him shall he teach in the way that he shall chuse.
12 His soule shall dwell at ease: and his seed shall inherit the land.

13 The

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.
14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.
15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.
16 The sorrowes of my heart are inlarged: O bring thou me out of my troubles.
17 Looke vpon mine aduersity and misery: and forgiue me all my sinne.
18 Consider mine enemies how many they are: and they beare a tyranous hate against me.
19 O keepe my soule, and deliuer me: let me not be confounded for I haue put my trust in thee.
20 Let perfectnesse and righteous dealing wait vpon me: for mine hope hath bin in thee.
21 Deliuer Israel, O God: out of all his troubles.

Judica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath bin also in the Lord, therefore shall I not fall.
2 Examine me, O Lord, and proone me: try out my reines and my heart.
3 For thy louing kindnes is euer before mine eyes: and I will walke in thy trueth.
4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.
5 I haue hated the Congregation of the wicked: and will not sit among the vngodly.
6 I will wash my hands in innocency, O Lord: and so will I goe vnto thine Altar.
7 That I may shew the voyce of thankesgiuing: and tell of all thy wondrous workes.
8 Lord, I haue loued the habitation of thy house: and the place where thy honour dwelleth.
9 O shut not vp my soule with the sinners: nor my life with the blood-thirsty.
10 In whose hands is wickednesse: and their right hands are full of gifts.
11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.
12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus

Dominus illuminatio. { *Euening*
Psal.27. { *Prayer.*

THe Lord is my light and my saluation, whom then shall I feare? the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eat vp my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shal not my heart be a fraid: & though there rose vp war against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the daies of my life, to behold the faire beauty of the Lord, and to visit his Temple.

5 For in the time of trouble he shal hide me in his Tabernacle: yea, in secret place of his dwelling shal he hide me, and set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voice, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

10 O hide not thou thy face from mee: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour: leaue mee not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verely to see the goodnesse of the Lord in the land of the liuing.

16 O tarry thou the Lords leasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal.28.

VNto thee will I cry, O Lord my strength: thinke no scorne of mee, lest if thou makest though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions, when I cry vnto thee: when I hold vp my hands toward the Mercy-seat of thy holy Temple.

3 O plucke me not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbors, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to ỹ wickednes of their own inuentions.

5 Recompence them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their mind the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praised bee the Lord: for hee hath heard the voyce of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal.29.

BRing vnto the Lord (O ye mighty) bring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: It is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voice of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh ỹ Cedars of Libanus.

6 He made them also to skip like a calfe: Libanus also and Syrion like a yong Vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord shaketh the wildernes: yea the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to bring foorth yong, & discouereth the thicke bushes: in his Temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shal giue his people the blessing of peace.

Exaltabo te Domine. { *Morning*
Psal. 30. { *Prayer.*

I Will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me.

2 O Lord, my God, I cried vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing praises to the Lord (O ye Saints of his:) and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, & in his pleasure is life: heauinesse may indure for a night, but ioy commeth in the morning.

6 And in my prosperity I said, I shall neuer be remooued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou diddest turne thy face (from me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe into the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy truth?

11 Heare, O Lord, and haue mercy vpon mee: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded mee with gladnesse.

13 Therefore shall euery good man sing of thy

praise without ceasing: O my God, I will giue thankes vnto thee for euer.

In te Domine sperani. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnesse.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rock, and my castle: be thou also my guide, & lead me for thy Names sake.

5 Draw mee out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed mee, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knowne my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemie: but hast set my feet in a large roome.

10 Haue mercy vpon me, O Lord, for I am in trouble: and mine eie is consumed for very heauinesse, yea, my soule, and my body.

11 For my life is waxen old with heauinesse: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of mind: I am become like a broken vessell.

15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thine hand, deliuer mee from the hand of mine enemies: and from them that persecute me.

18 Shew

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly bee put to confusion, and be put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despightfully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laid vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonne sof men.

22 Thou shalt hide them priuily by thine owne presence,, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for hee hath shewed me marueilous great kindnesse in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eies.

25 Neuertheleſſe, thou heardest the voice of my prayer: when I cried vnto thee.

26 O loue the Lord, all ye his Saints: for the Lord preserueth them that are faithfull, and plentifully rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. } { *Euening*
Psal. 32. } { *Prayer.*

BLessed is he whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my dayly complaining.

4 For thy hand is heauy vpon me day and night: and my moysture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly, make his prayer vnto thee in a time when thou mayest be

found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherin thou shalt goe: and I will guide thee with mine eie.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but whoso putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord O ye righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of ℣ Lord were the heauens made: & all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the Sea together as it were vpon an heape: and laieth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake and it was done: hee commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuices of the people to bee of none effect, and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Ichonah:

Iehouah: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling, he considereth all them that dwell in the earth.

14 Hee fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no King that can bee saued by the multitude of an host: neither is any mighty man delivered by much strength.

16 An horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently tarried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy Name.

21 Let thy merciful kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O praise the Lord with mee: and let vs magnifie his Name together.

4 I sought the Lord, and hee heard mee: yea, hee deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not ashamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord, yee that bee his Saints: for they that feare him lacke nothing.

10 The Lyons doe lacke, and suffer hunger: but they that seeke the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto mee: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euill, and doe good: seeke peace, and ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him shall not be destitute.

Iudica me Domine. } *Morning*
Psal. 35. } *Prayer.*

PLeade thou my cause, O Lord, with them that striue with mee: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe mee.

3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them be turned backe and brought to confusion that imagine mischiefe for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let

6 Let their way bee darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily, catch himselfe: that he may fall into his own mischiefe.

9 And my soule bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore, from him that is too strong for him: yea, the poore, and him that is in misery, from him that spoyleth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded mee euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against mee vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lyons.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy

tongue then, goe not farre from me, O Lord.

23 Awake, and ſtand vp to iudge my quarrell: auenge thou my cauſe, my God, and my Lord.

24 Iudge me, O Lord, my God, according to thy righteouſnes: and let them not triumph ouer me.

25 Let them not ſay in their hearts, There, there, ſo would wee haue it: neither let them ſay, Wee haue deuoured him.

26 Let them bee put to confuſion and ſhame together, that reioyce at my trouble: let them bee clothed with rebuke and diſhonour, that boaſt themſelues againſt mee.

27 Let them be glad and reioyce, that fauour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord which hath pleaſure in the proſperitie of his ſeruant.

28 And as for my tongue, it ſhall bee talking of thy righteouſneſſe: and of thy praiſe all the day long.

Dixit iniuſtus. Pſal. 36.

MY heart ſheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For hee flattereth himſelfe in his owne ſight: vntill his abominable ſinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: hee hath left off to behaue himſelfe wiſely, and to doe good.

4 He imagineth miſchiefe vpon his bed, and hath ſet himſelfe in no good way: neither doth hee abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulneſſe vnto the clouds.

6 Thy righteouſnes ſtandeth like the ſtrong mountaines: thy iudgements are like the great deepe.

7 Thou Lord, ſhalt ſaue both man and beaſt, how excellent is thy mercy, O God: and the children of men ſhall put their truſt vnder the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plentiouſneſſe of thy houſe: and thou ſhalt giue them drinke of thy pleaſures, as out of the riuer.

9 For with thee is the Well of life: and in thy light ſhall we ſee light.

10 O continue foorth thy louing kindneſſe vnto them that know thee: and thy righteouſneſſe vnto them that are true of heart.

11 O let not the foot of pride come againſt mee: and let not the hand of the vngodly caſt me down.

12 There are they fallen (all) that worke wickedneſſe: they are caſt downe, and ſhall not bee able to ſtand.

Noli æmulari. 7 } *Euening*
Pſal. 37. } *prayer.*

FRet not thy ſelfe becauſe of the vngodly: neither be thou enuious againſt the euill doers.

2 For they ſhall ſoone be cut downe like the graſſe: and be withered euen as the greene herbe.

3 Put thou thy truſt in the Lord, & be doing good: dwell in the land, and verely thou ſhalt be fed.

4 Delight thou in the Lord: and hee ſhall giue thee thy hearts deſire.

5 Commit thy way vnto the Lord, and put thy truſt in him: and he ſhall bring it to paſſe.

6 He ſhall make thy righteouſneſſe as cleare as the light: and thy iuſt dealing as the noone day.

7 Hold thee ſtill in the Lord, and abide patiently vpon him: but grieue not thy ſelfe at him, whoſe way doth proſper, againſt the man that doth after euill counſels.

8 Leaue off from wrath, & let go diſpleaſure: fret not thy ſelfe, elſe ſhalt thou be moued to doe euill.

9 Wicked doers ſhalbe rooted out: & they that patiently abide the Lord, thoſe ſhal inherit the land.

10 Yet a little while, and the vngodly ſhall bee cleane gone: then ſhalt looke after his place, and he ſhall be away.

11 But the meeke ſpirited ſhal poſſeſſe the earth: and ſhalbe refreſhed in the multitude of peace.

12 The vngodly ſeeketh counſell againſt the iuſt: and gnaſheth vpon him with his teeth.

13 The Lord ſhall laugh him to ſcorne: for hee hath ſeene that his day is comming.

14 The vngodly haue drawne out the ſword, and haue bent their bow: to caſt downe the poore and needy, and to ſlay ſuch as be of a right conuerſation:

15 Their ſword ſhall goe thorow their owne heart: and their bow ſhalbe broken.

16 A small thing that the righteous hath? is better then great riches of the vngodly.

17 For the armes of the vngodly shalbe broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not be confounded in the perillous time: and in the dayes of dearth they shall haue enough.

20 As for the vngodly they shall perish: and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the smoake shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God, shall possesse the land: and they that bee cursed of him, shall bee rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue beene young, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall bee punished: as for the seed of the vngodly it shall be rooted out.

30 The righteous shall inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdome: and his tongue will be talking of iudgment.

32 The Law of God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope

34 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land, when the vngodly shal perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocency, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the vngodly is, they shalbe rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. { *Morning*
Psal. 38. { *Praier.*

PVt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes sticke fast in me: and thy hand presseth me sore.

3 There is no health in my flesh because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: & are like a sore burden too heauy for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers & my neighbors did stand looking vpon my trouble: and my kinsemen stood afar off.

12 They

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord I put my trust: thou shalt answere for me, O Lord, my God.

16 I haue required that they (euen mine enemies) should not triumph ouer mee: for when my foot slipt, they reioiced greatly against me.

17 And I truly am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and bee sorry for my sinne.

19 But mine enemies liue and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to helpe mee: O Lord God, my saluation.

Dixi, Custodiam. Psal. 39.

I said, I will take heed to my waies: that I offend not in my tongue.

2 I will keepe my mouth, as it were with a bridle: while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good words, but it was paine and griefe to me.

4 My heart was hote within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may bee certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verely, euery man liuing is altogether vanity.

7 For

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away, like as it were a moth fretting a garment: euerie man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my callingthold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my Fathers were.

15 O spare mee a little, that I may recouer my strength: before I go hence, and be no more seene.

Expectans expectaui. Psal 40.

I Waited patiently for the Lord: and he inclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet vpon the rocke, and ordered my goings.

3 And he hath put a new Song in my mouth: euen a thanksgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as bee also thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and speake of them: they should be moe then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, lo, I come,

10 In the volume of the Booke it is written of me, that I should fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath beene of thy Trueth, and of thy Saluation.

13 I haue not kept backe thy louing mercie and Truth: from the great Congregation.

14 Withdraw not thou thy mercie from mee, O Lord: let thy louing kindnes and thy Truth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are moe in number then the haires of my head, and mine heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them bee ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backeward, and put to rebuke that wish me euill.

18 Let them be desolate & rewarded with shame, that say vnto mee: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, bee ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41. } *Euening Prayer.*

BLessed is hee that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickneſſe.

4 I said

4 I said, Lord bee mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of mee: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiueth falshood within himselfe, and when he commeth forth he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceed against him: and now that he lieth, let him rise vp no more.

9 Yea, euen mine owne familiar friend, whom I trusted: which did also eat of my bread, hath laid great wait for me.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doeth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed bee the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue beene my meat day and night: while they daily say vnto mee, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of praise and thankesgiuing: among such as keepe holy day.

6 Why art thou so full of heauines (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thanks for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise

of

of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnes on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten mee: Why goe I thus heauily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say daily vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him which is the helpe of my countenance, & my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemy oppresseth me?

3 O send out thy light and thy Truth, that they may lead mee: and bring mee to thy holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the Harpe will I giue thankes vnto thee, O God my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44. } *Morning Prayer.*

WEe haue heard with our eares, O God, our Fathers haue told vs what thou hast done in their time of old.

2 How thou hast driuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For

3 For they gate not the land in possession thorow their owne sword: neither was it their owne arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my King, O God: send help vnto Iacob

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art far off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so y they which hate vs, spoile our goods.

12 Thou letteth vs to be eaten vp like sheep: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a by-word among the heathen: & that the people shake their heads at vs.

16 My confusion is daily before mee: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemy and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of the way.

20 No, not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

21 If we haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou? Awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face? and forgettest our misery and trouble?

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise, and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou with thine honour: ride on, because of the Word of trueth, of meekenesse, and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the midst among the Kings enemies.

7 Thy seat (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnes, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Casia: out of the ioury palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honorable women: vpon thy right hand did stand the Queen in a vesture of gold (wrought about w diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the King haue pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And

13 And the Daughter of Tyre shalbe there with a gift like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle-worke: the virgins that be her fellowes, shall beare her company, & shalbe brought vnto thee.

16 With ioy and gladnes shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers, thou shalt haue children: whom thou maiest make Princes in al lands.

18 I will remember thy Name from one generation vnto another: therefore shall the people giue thankes vnto thee, world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be mooued: and though the hils be carried into the midst of the Sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall helpe her, and that right early.

6 The heathen make much a doe, and the kingdomes are moued: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction hee hath brought vpon the earth.

9 He maketh warres to cease in all the world: hee breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The

11 The Lord of hostes is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. } { *Euening*
Psal. 47. } { *Prayer.*

O Clap your hands together (all ye people:) O sing vnto God with the voyce of melody.

2 For the Lord is high and to bee feared: hee is the great King vpon the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feet.

4 He shall chuse out an heritage for vs: euen the worlhip of Iacob whom he loued.

5 God is gone vp with a merry noyse: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon the holy seat.

9 The Princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to bee praised in the city of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lyeth the city of the great King, God is well knowne in her palaces as a sure refuge.

3 For loe, the Kings of the earth: are gathered, and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauell.

6 Thou shalt breake the ships of the Sea: thorow the East winde.

7 Like as we haue heard, so haue wee seene in the citie of the Lord of hostes, in the city of our God: God vpholdeth the same for euer.

8 We wait for thy louing kindnesse (O God!) in the midst of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worldsende: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O Heare ye this, all ye people: ponder it with your eares, all ye that dwell in the world.

2 High, and low, rich & poore, one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will incline my eare to the parable: and shew my darke speech vpon the harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednesse of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea though he liue long: and see not the graue.

10 For he seeth that wisemen also die and perish together, as well as the ignorant and foolish: and leaue their riches for others.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another: and call the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing hee may bee compared to the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination ouer them in the morning: their beauty shall consume

consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not then afraid, though one be made rich: or if the glory of his house be increased.

17 For he shall cary nothing away with him when he dyeth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. } { *Morning*
Psal. 50. } { *Prayer.*

THE Lord, euen the most mighty God hath spoken: and called the world from the rising vp of the Sun vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall goe before him a consuming fire, and a mighty tempest shalbe stirred vp reund about him.

4 He shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a Couenant with me with sacrifice.

6 And the heauens shall declare his righteousnes: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God euen thy God.

8 I will not reproue thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thine house: nor he goates out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the foules vpon the mountaines: and the wild beasts of the field are in my sight.

12 If I bee hungry I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinke

13 Thinkest thou that I will eat bulles flesh, and drinke the blood of goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my Lawes, and takest my Couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bin partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this ye that forget God: lest I pluck you away, and there be none to deliuer you.

23 Whoso offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation aright, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, (O God,) after thy great goodnesse: according to the multitude of thy mercies, doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sin.

3 For I acknowledge my faults: and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednes: and in sin hath my mother conceiued me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisedom secretly.

7 Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.
9 Turne thy face from my sinnes: and put out all my misdeedes.
10 Make me a cleane heart (O God): and renew a right spirit within me.
11 Cast me not away, from thy presence: and take not thy holy Spirit from me.
12 O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.
13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.
14 Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.
15 Thou shalt open my lips, O Lord: & my mouth shall shew thy praise.
16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.
17 The sacrifice of God is a troubled spirit: a broken & contrite heart, O God, shalt thou not despise
18 O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnes: with the burnt offerings & oblations, then shal they offer yong bullocks vpon thine Altar

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?
2 Whereas the goodnesse of God: endureth yet daily.
3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.
4 Thou hast loued vnrighteousnes more then goodnes: & to talke of lies more then righteousnes.
5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.
6 Therefore shall God destroy thee for euer: he shall take thee, and pluck thee out of thy dwelling: and root thee out of the land of the liuing.
7 The righteous also shall see this, and feare: and shall laugh him to scorne.
8 Loe this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches

riches, and strengthened himselfe in his wickednes.

9 As for me, I am like a greene Oline tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwaies giue thankes vnto thee, for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. ℣ ℣ *Euening*
Psal. 53. ℣ ℣ *Prayer.*

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eat bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee: thou hast put them to confusion, because God hath despised them.

7 Oh that the Saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuity.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. *Psal.* 54.

SAue me O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee;

and praise thy Name (O Lord:) because it is so comfortable.

7 For he hath deliuered me out of all my trouble: & mine eye hath seen his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heed vnto me, and heare mee: how I mourne in my prayer and am vexed.

3 The enemy cryeth so, and the vngodly commeth on so fast: for they are minded to doe me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnes and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flie away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues (O Lord) and diuide them: for I haue spied vnrighteousnesse and strife in the city.

10 Day and night they goe about within the walles thereof: mischiefe also and sorrow are in the midst of it.

11 Wickednesse is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voice.

19 It is he that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne nor feare God.

21 Hee laide his hands vpon such as bee at peace with him: and he brake his Couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his words were smoother then oyle, and yet be they very swords.

23 O cast thy burthen vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitfull men shall not liue out halfe their daies: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. } *Morning*
Psal. 56. } *Prayer.*

BEe mercifull vnto mee, O God, for man goeth about to deuoure me: hee is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They daily mistake my words: all that they imagine is to doe me euill.

6 They hold all together and keepe themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottle: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyranny be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause that I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eat me vp.

4 God shall send foorth his mercy and truth: my soule is among lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen in to the midst of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy truth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O yee Congregation: and doe ye iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they bee borne, they goe astray and speake lies.

4 They are as venemous as the poyson of a serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouths, smite the iaw bones of the Lyons, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hot with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce, when he seeth the vengeance: hee shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59. } *Euening prayer.*

DEliuer me from mine enemies (O God:) defend me from them that rise vp against mee.

2 O deliuer me from the wicked doers: and saue me from the blood-thirsty men.

3 For loe, they lie waiting for my soule: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselues without my fault: arise thou therefore to help me, and behold.

5 Stand vp (O Lord God of hostes) thou God of Israel, to visit all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dog, and runne about through the city.

7 Behold, they speake with their mouth, and swords are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnes plenteously: and God shal let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they perish: and know that it is God that ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dog, and will goe about the Citie.

15 They will runne here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God thou hast cast vs out, and scattered vs abroad: thou hast also beene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead

7 Gilead is mine, and Manasses is mine: Ephraim also is ſ strength of my head, Iudah is my Lawgiuer:
8 Moab is my waſhpot, ouer Edom will I caſt out my ſhoe: Philiſtia be thou glad of me.
9 Who will lead me into the ſtrong city? who will bring me into Edom?
10 Haſt thou not caſt vs out, O God? wilt not thou, O God, goe out with our hoſtes?
11 O be thou our helpe in trouble: for vaine is the helpe of man.
12 Through God ſhall we doe great acts: for it is he that ſhall tread downe our enemies.

Exaudi Deus. Pſal. 61.

HEare my crying, O God: giue eare vnto my prayer.
2 From the ends of the earth will I call vnto thee: when my heart is in heauineſſe.
3 O ſet me vp vpon the rocke that is higher then I: for thou haſt been my hope, and a ſtrong towre for me againſt the enemy.
4 I will dwell in thy Tabernacle for euer: and my truſt ſhall be vnder the couering of thy wings.
5 For thou, O Lord, haſt heard my deſires: & haſt giuen an heritage vnto thoſe that feare thy Name.
6 Thou ſhalt grant the King a long life: that his yeeres may endure throughout all generations.
7 He ſhall dwell before God for euer: O prepare thy louing mercy and faithfulneſſe, that they may preſerue him.
8 So will I alwaies ſing praiſe vnto thy Name: that I may daily performe my vowes.

Nonne Deo. ℣ *Morning*
Pſal. 62. ℣ *Prayer.*

MY ſoule truely waiteth ſtill vpon God: for of him commeth my ſaluation.
2 He verely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhall not greatly fall.
3 How long will ye imagine miſchiefe againſt euery man: ye ſhall bee ſlaine all the ſort of you, yea, as a tottering wall ſhall ye be, and like a broken hedge.
4 Their deuice is only how to put him out whom God will exalte: their delight is in lies, they giue good words with their mouth, but curſe with their

5 Neuertheleſſe, my ſoule, wait thou, ſtill vpon God: for my hope is in him.

6 He truely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my truſt.

8 O put your truſt in him alway (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men they are but vaine: the children of men are deceitfull vpon the weighe, they are altogether lighter then vanity it ſelfe.

10 O truſt not in wrong and robbery, giue not your ſelues vnto vanity: if riches increaſe, ſet not your heart vpon them.

11 God ſpake once and twice: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lord art merciſull: for thou rewardeſt euery man according to his worke.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeeke thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindneſſe is better then the life it ſelfe: my lips ſhall praiſe thee.

5 As long as I liue will I magnifie thee on this manner: and lift vp my hands in thy Name.

6 My ſoule ſhall be ſatiſfied euen as it were with marrow and fatneſſe: when my mouth praiſeth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore vnder the ſhadow of thy wings will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden me.

10 Theſe alſo that ſeeke the hurt of my ſoule: they ſhall goe vnder the earth.

11 Let them fall vpon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall reioyce in God, all they alſo

also that sweare by him, shalbe commended: for the mouth of them that speake lies shall be stopped.

Exaudi, Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the Enemy.

2 Hide me from the gathering together of the froward: & from the insurrection of wicked doers

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoot at him, that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues, how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practice it: that they keep secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea their owne tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorne.

9 And all men that see it shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart shalbe glad.

Te decet hymnus. } { *Euening*
Psal. 65. } { *prayer.*

THou, O God, art praised in Sion: and vnto thee shall the vow be performed in Ierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeeds preuaile against me: O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest, and receiuest vnto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the moun

taines.

raines: and is girded about with power.

7 Which stilleth the raging of the Sea: and the noise of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God, is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crowndest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the little hils shall reioyce on euery side.

14 The folds shall be full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Jubilate Deo. Psal. 66.

O Be ioyfull in God all ye lands: sing praises vnto the honour of his Name, make his praise to be glorious.

2 Say vnto God how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither and behold the workes of God: how wonderful he is in his doing toward the children of men.

5 He turned the Sea into dry land: so that they went thorow the water on foot, there did wee reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 Which

8 Which holdeth our ſoule in life: and ſuffereth not our feet to ſlip.

9 For thou (O God) haſt proued vs: thou alſo haſt tryed vs, like as ſiluer is tryed.

10 Thou broughteſt vs into the ſnare: and layedſt trouble vpon our loynes.

11 Thou ſuffereſt men to ride ouer our heads: we went thorow fire and water, and thou broughteſt vs out into a wealthy place.

12 I will goe into thy houſe with burnt offrings: and will pay thee my vowes which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt ſacrifices, with the incenſe of rammes: I will offer bullockes and goates.

14 O come hither and hearken, all ye that feare God: and I will tell you what hee hath done for my ſoule.

15 I called vnto him with my mouth: and gaue him praiſes with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and conſidered the voice of my prayer.

18 Praiſed be God, which hath not caſt out my prayer: nor turned his mercy from me.

Deus miſereatur. Pſal. 67.

GOd bee mercifull vnto vs and bleſſe vs: and ſhew vs the light of his countenance, and bee mercifull vnto vs.

2 That thy way may bee knowne vpon earth: thy ſauing health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the nations reioyce and be glad, for thou ſhalt iudge the folke righteouſly: and gouerne the nations vpon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God, euen our own God ſhall giue vs his bleſſing.

7 God ſhall bleſſe vs: and all the ends of the world ſhall feare him.

Exurgat Deus. } { *Morning*
Psal. 68. } { *prayer.*

LEt God arise, and let his enemies be scattered: let them also that hate him flee before him.

2 Like as the smoake vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the vngodly perish at ỹ presence of God.

3 But let the righteous bee glad and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to bee of one mind in an house, and bringeth the prisoners out of captiuity: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest foorth before the people: when thou wentest thorow the wildernes,

8 The earth shooke, and ỹ heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, wich is the God of Israel.

9 Thou, O God, sentest a gracious rain vpon thine inheritance: and refreshedst it when it was weary.

10 Thy Congregation shall dwel therin: for thou O God, hast of thy goodnes prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold diuided the spoyle.

13 Though ye haue lien among the pots, yet shall ye be as the wings of a doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so, ye high hils? this is Gods hill: in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The

17 The charets of God are twenty thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuity captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord, by whom wee escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of the dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou, my God and King, goest in the Sanctuary.

25 The Singers goe before, the Minstrels follow after: in the midst are the damosels playing with the Timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counsell: the Princes of Zabulon, and the Princes of Nephtali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearemen, and multitude of the mighty are scattered abroad among the beasts of the people, (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doth send out his voyce, yea, and that a mighty voice.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people. Blessed be God.

Salua me fac. } *Euening*
Psal. 69. } *Prair.*

SAue me, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deep myre, where no ground is: I am come into deepe waters, so that the floods runne ouer mee.

3 I am weary of crying, my throat is dry: my sight faileth me, for waiting so long vpon my God.

4 They that hate me without a cause, are more then the haires of my head: they that are mine enemies and would destroy me guiltlesse, are mighty.

5 I payed them the things that I neuer tooke: God thou knowest my simplenes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept, and chastned my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackcloth also: and they iested vpon mee.

12 They that sit in the gate, speake against mee: and the drunkards make songs vpon me.

13 But, Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare mee, O God, in the multitude of thy mercy: euen in the truth of thy ſaluation.

15 Take me out of the myre that I ſinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe ſwallow me vp: and let not the pit ſhut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindneſſe is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy ſeruant, for I am in trouble: O haſte thee and heare mee.

19 Draw nigh vnto my ſoule, and ſaue it: oh deliuer me, becauſe of mine enemies.

20 Thou haſt knowne my reproofe, my ſhame and my diſhonour: mine aduerſaries are al in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heauineſſe: I looked for ſome to haue pittie on mee, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eat: and when I was thirſty, they gaue me vineger to drinke.

23 Let their table be made a ſnare to take themſelues withal: & let the things that ſhould haue bin for their wealth, be vnto them an occaſiō of falling.

24 Let their eyes be blinded that they ſee not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmiten: and they talke how they may vexe them whom thou haſt wounded.

28 Let them fall from one wickedneſſe to another: and not come into thy righteouſneſſe.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauines: thy helpe (O God) ſhall lift me vp.

31 I will praiſe the Name of God with a ſong: and magnifie it with thankeſgiuing.

32 This alſo ſhall pleaſe the Lord: better then

a bullocke

a bullocke that hath hornes and hooses.

33 The humble shall consider this, and bee glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea and and all that moueth therein.

36 For God will saue Sion, and build the Cities of Iudah: that men may dwell there, and haue it in possession

37 The posterity also of his seruants shall inherit it: and they that loue his Name shall dwel therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded, that seek after my soule: let them be turned backeward and put to confusion that wish me euill.

3 Let them (for their reward) be soone brought to shame: that cry ouer me, There, there.

4 But let all those that seeke thee bee ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore, and in misery: haste thee vnto me (O God.)

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In te Domine speraui. Psal. 71. } { *Morning prayer.*

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me, in thy righteousnesse, incline thine eare vnto mee and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I been holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall be alway of thee.

6 I am

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honor all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me: and they that lay waite for my soule, take their counsell together, saying, God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not far from me, O God: my God, haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

15 Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power vnto all them that are yet for to come.

17 Thy righteousnesse (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed mee? and yet didst thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought me to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My

22 My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus Iudicium. Psal. 72.

GIue the King thy Iudgements (O God:) and thy righteousnesse vnto the Kings sonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountains also shall bring peace: and the little hils righteousnesse vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come down like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one sea to the other: and from the flood vnto the worldsend.

9 They that dwell in the wildernesse shall kneele before him his enemies shall licke the dust.

10 The Kings of Tharsis and of the yles shall giue presents: the Kings of Arabia and Saba shall bring gifts.

11 All Kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shall be fauourable to the simple and needy: and shall preserue the soules of the poore.

14 He shal deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and daily shall he be praised.

16 There shall bee an heape of corne in the earth high vpon the hils: his fruit shall shake like Libanus, and shall be greene in the City like grasse vpon the earth.

17 His Name shall endure for euer, his Name shal remaine vnder the Sunne among the posteritie: which

which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed bee the Name of his Maiestie for euer: and all the earth shall bee filled with his Maiesty. Amen Amen.

Quam bonus Israel. *Euening*
Psal. 73. *Prayer.*

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheleſſe my feet were almost gone: my treadings had well nigh ſlipt.

3 And why? I was grieued at the wicked: I doe also see the vngodlie in such prosperitie

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they beso holden with pride: and ouerwhelmed with cruelty.

7 Their eies swell with fatnesse: and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemy: their talking is against the most Highest.

9 For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most Highest?

12 Loe these are the vngodlie, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.

13 All the day long haue I beene punished: and chastened euerie morning.

14 Yea, and I had almost said euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely

17 Namely, how thou doest set them in slippery places: & castest them downe and destroyest them.

18 Oh how suddenly doe they consume: perish, and come to a fearefull end!

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alwaies by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glorie.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroied all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy works, in the gates of the daughter of Sion.

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift vp thy feet, that thou mayest vtterlie destroy euery enemie: which hath done euill in thy Sanctuarie.

5 Thine aduersaries roare in the middest of thy congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowne to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire on thy holy places: and

hane

haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary dot this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 Why withdraweſt thou thy hand: why pluckeſt not thou thy right hand out of thy bosome, to consume the enemy?

13 For God is my king of old: the helpe that is done vpon earth, he doth it himselfe.

14 Thou diddeſt diuide the Sea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou smoteſt the heads of Leuiathan in pieces: and gaueſt him to bee meat for the people in the wildernesse.

16 Thou broughteſt out fountaines & waters out of the hard rocks: thou driedſt vp mighty waters.

17 The day is thine, and the night is thine: thou haſt prepared the light and the Sun.

18 Thou haſt set all the borders of the earth: thou haſt made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the fooliſh people haue blaſphemed thy Name.

20 O deliuer not the soule of thy Turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Look vpon the Couenant: for all the earth is full of darkeneſſe, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needy giue praiſe vnto thy Name.

23 Ariſe O God, maintaine thine owne cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee encreaſeth euer more and more.

Conſe-

Confitebimur tibi. ℣ *Morning*
Pſal. 75. ℣ *Prayer.*

VNto thee (O God) doe wee giue thanks: yea, vnto thee doe we giue thanks.

2 Thy Name alſo is ſo nigh: and that doe thy wondrous workes declare.

3 When I receiue the Congregation: I ſhall iudge according to right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I ſaid vnto the fooles, Deale not ſo madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and ſpeake not with a ſtiffe necke.

7 For promotion commeth neither from the Eaſt, nor from the Weſt: nor yet from the South.

8 And why? God is the Iudge: hee putteth downe one, and ſetteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and hee powreth out of the ſame.

10 As for the dregs thereof: all the vngodly of the earth ſhall drinke them, and ſucke them out.

11 But I will talke of the God of Iacob: and praiſe him for euer.

12 All the hornes of the vngodly alſo will I breake: and the hornes of the righteous ſhall bee exalted.

Notes in Index. Pſal. 76.

IN Iury is God knowne: his Name is great in Iſrael.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bow: the ſhield, the ſword, and the battell.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proud are robbed, they haue ſlept their ſleepe: and all the men whoſe hands were mightie, haue found nothing.

6 At thy rebuke (O God of Iacob:) both the charet, and horſe are fallen.

7 Thou, euen thou art to be feared: and who may ſtand in thy ſight when thou art angry?

8 Thou

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled, and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenes of man shall turne to thy praise: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 Hee shall refraine the spirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will crie vnto God with my voice: euen vnto God will I crie with my voice, and hee shall harken vnto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eies waking: I am so feeble, that I cannot speake.

5 I haue considered the daies of old: and the yeeres that are past.

6 I call to remembrance my Song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most Highest.

11 I will remember the workes of the Lord: and call to mind the wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds powred out water, the aire thundred: and thine arrowes went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued and shooke withall.

19 Thy way is in the Sea, and thy paths in the great waters: and thy footsteps are not knowne.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populi. } *Euening*
Psal. 78. } *prayer.*

HEare my Law, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and known: and such as our Fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mightie and wonderfull workes, that he hath done.

5 Hee made a Couenant with Iacob, and gaue Israel a Law: which hee commaunded our forefathers to teach their children.

6 That their posterity might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithlesse and stubborne generation: a generation, that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim which being harnessed, and carrying bowes, turned themselues backe in the day of battell.

11 They kept not the Couenant of God: and would

would not walke in his Law.

11 But forgat what he had done: and the wonderfull worke that he had shewed for them.

12 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

13 He diuided the Sea and let them goe thorow: he made the waters to stand on an heape.

14 In the day time also hee lead them with a cloud: and all the night through with a light of fire.

15 He clawe the hard rockes in the wildernesse: and gaue them drinke thereof, as it had been out of the great depth.

16 He brought waters out of the stony rocke: so that it gushed out like the riuers.

17 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse.

18 They tempted God in their hearts: and required meat for their lust.

19 They spake against God also, saying: Shall God prepare a table in the wildernesse?

20 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

21 When the Lord heard this he was wroth: so the fire was kindled in Iacob, and there came vp heauy displeasure against Israel.

22 Because they beleeued not in God: and put not their trust in his helpe.

23 So hee commaunded the clouds aboue: and opened the doores of heauen.

24 Hee rained downe Manna also vpon them for to eat: and gaue them food from heauen.

25 So man did eat Angels food: for hee sent them meat enough.

26 Hee caused the East wind to blow vnder heauen: and through his power hee brought in the Southwest wind.

27 He rained flesh vpon them as thicke as dust: and feathered fowles like as the sand of the Sea.

28 He let it fall among their tents: euen round about their habitation.

29 So they did eat and were well filled: for he

gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes the heauy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wondrous workes.

33 Therefore their daies did hee consume in vanitie: and their yeeres in trouble.

34 When hee slew them they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Neuertheleſſe, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But he was so mercifull that he forgaue their misdeeds: and destroyed them not.

39 Yea, many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For hee considered that they were but flesh: and that they were euen a wind that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desart.

42 They turned backe and tempted God: and mooued the holy One in Israel

43 They thought not of his hand: and of the day when hee deliuered them from the hand of the enemie.

44 How hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 Hee turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp and frogs to destroy them.

47 He gaue their fruit vnto the caterpillar: and their labour vnto the grashopper.

48 Hee destroyed their Vines with haile-stones: and their mulberry trees with the frost.

49 Hee smote their cattell also with haile stones: and their flockes with hot thunderbolts.

50 Hee cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 Hee made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth like sheepe: and carried them in the wildernesse like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which hee purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to bee diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his Testimonies.

58 But turned their backes and fell away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hill Altars: & prouoked him to displeasure with their images.

60 When God heard this, hee was wroth: and tooke sore displeasure at Israel.

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62 He deliuered their power into captiuity: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

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Attendite populi. *Psal.* 78. *Euening prayer.*

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64 The fire consumed their young men: and their maidens were not giuen marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 Hee smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 Hee refused the Tabernacle of Ioseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Iudah: euen the hill of Sion, which he loued.

70 And there hee builded his Temple on high: and laide the foundation of it like the ground which he hath made continually.

71 Hee chose Dauid also his seruant: and tooke him away from the sheepe folds.

72 As hee was following the Ewes great with young ones, he tooke him: that hee might feed Iacob his people, and Israel his inheritance.

73 So hee fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. } { *Morning*
Psal. 79. } { *prayer.*

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meat vnto the fowles of the aire: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

4 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou bee angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowne thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iacob: and laid waste his dwelling place.

8 O remember not our old sins, but haue mercy vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Where-

10 Wherefore doe the heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: bee openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power, preserue thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee: reward thou them (O Lord) seuenfold into their bosome.

14 So wee that bee thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou Shepheard of Israel, thou that leadest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stir vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shalbe whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hosts: shew the light of thy countenance, and we shalbe whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken root, it filled the land.

10 The hils were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke off her grapes?

13 The wild Bore out of the wood doth roote it

vp? and the wilde beasts of the field deuoure it.

14 Turne thee againe thou God of hosts, looke downe from heauen: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand: and vpon the son of man whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and wee shall call vpon thy Name.

19 Turne vs againe, O Lord God of hosts: shew the light of thy countenance, and we shalbe whole.

Exultate Deo. Psal. 81.

SIng we merily vnto God our strength: make a cherefull noyse vnto the God of Iacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe with the Lute.

3 Blow vp the Trumpet in the new Moone: euen in the time appoynted, and vpon our solemne Feast day.

4 For this was made a statute for Israel: and a Law of the God of Iacob.

5 This he ordained in Ioseph for a Testimony: when hee came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I proued thee also: at the waters of striue.

9 Here, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey mee.

13 So I gaue them vp to their owne hearts lust:

and

and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my waies.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue binsound liars: but their time should haue endured for euer.

17 He should haue fed them also with the finest wheat floure: and with honey out of the stony rocke should I haue satisfied thee.

Deus stetit. *Euening Prayer.*
Psal. 82.

GOd standeth in the Congregation of Princes: he is a Iudge among gods.

2 How long will ye giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in need and necessity, haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned nor vnderstand, but walke on still in darknesse: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the Princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. *Psal.* 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue said, Come and let vs root them out, that they bee no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites, and the Ismaelites: the Moabites and the Hagarens.

7 Gebal, and Ammon, and Amalech: the Philistines,

stines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Iabin, at the brooke of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the wind.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose Name is Iehouah:) art only the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes!

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the Sparrow hath found her an house, and the swallow a nest where shee may lay her young: euen thy Altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, vse it for a well: and the poole are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O

8 O Lord God of hosts, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anointed.

10 For one day in thy Courts: is better then a thousand.

11 I had rather be a doore-keeper in the house of my God: then to dwell in the tents of vngodlines.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall hee withhold from them that liue a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrd, thou art become gracious vnto thy Land: thou hast turned away the captiuity of Iacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou bee displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our Land.

10 Mercy and truth are met together: righteousnesse and peace haue kissed each other.

11 Truth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnes: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and hee shall direct his going in the way.

Iuclina

Inclina Domine. } { *Morning*
Psal. 86. } { *Prayer.*

BOw downe thine eare, O Lord, and heare mee: for I am poore and in misery.

2 Preserue thou my soule, for I am holy: my God, saue thy seruant, that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou, Lord, art good, and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer: and ponder the voyce of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou heare'st me.

8 Among the gods, there is none like vnto thee, (O Lord) there is not one that can doe as thou dost.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and dost wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nether most hell.

14 O God, the proud are risen against mee: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plenteous in goodnes and truth.

16 O turne thee then vnto mee, and haue mercy vpon mee: giue thy strength vnto thy seruant, and helpe the sonne of thy handmaid.

17 Shew some good token vpon mee, for good: that they which hate mee may see it, and bee ashamed: because thou Lord, hast holpen mee, and comforted mee.

Funde

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou City of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold yee the Philistines also: and they of Tyre, with the Morians, loe there was he borne.

5 And of Sion it shalbe reported, that hee was borne in her: and the most High shal establish her.

6 The Lord shall rehearse it: when he writeth vp the people, that he was borne there.

7 The singers also and trumpeters shall hee rehearse: all my fresh springs shalbe in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue beene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thine hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine indignation lieth hard vpon mee: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from mee: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I haue called daily vpon thee, I haue stretched out mine hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse bee shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wondrous workes be knowne in the darke?

darke: and thy righteousnes in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled mind.

16 Thy warthfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about mee daily like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. } *Euening*
Psal. 89. } *prayer.*

MY song shalbe alway of the louing kindnesse of the Lord: with my mouth will I euer bee shewing thy truth from one generation to another.

2 For I haue said, Mercy shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a Couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seed will I stablish for euer: and set vp thy throne, from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous worke: and thy trueth in the Congregation of the Saints.

6 For who is he among the cloudes: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to bee feared in the counsell of the Saints: and to bee had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mightie arme.

12 The heauens are thine, the earth also is thine:

thou

thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the North and the South: Tabor and Hermon ſhall reioyce in thy Name.

14 Thou haſt a mighty arme: ſtrong is thy hand, and high is thy right hand.

15 Righteouſnes and equity is the habitation of thy ſeat: mercy and truth ſhall go before thy face.

16 Bleſſed is the people (O Lord) that can reioyce in thee: they ſhall walke in the light of thy countenance.

17 Their delight ſhalbe daily in thy Name: and in thy righteouſneſſe ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy louing kindnes thou ſhalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions vnto thy Saints, and ſaideſt: I haue laid helpe vpon one that is mightie, I haue exalted one choſen out of the people.

21 I haue found Dauid my ſeruant: with my holy oyle haue I anointed him.

22 My hand ſhall hold him faſt: and mine arme ſhall ſtrengthen him.

23 The enemy ſhall not bee able to doe him violence: the ſonne of wickednes ſhall not hurt him.

24 I ſhall ſmite downe his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhalbe with him: and in my Name ſhall his horne be exalted.

26 I will ſet his dominion alſo in the Sea: and his right hand in the floods.

27 Hee ſhall call mee, Thou art my Father: my God, and my ſtrong ſaluation.

28 And I will make him my firſt borne: higher then the Kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forſake my Law: and walke not in my Iudgements.

32 If they breake my Statutes, and keepe not my

Com-

Commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheleſſe, my louing kindneſſe will I not vtterly take from him: nor ſuffer my trueth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue ſworne once by my holineſſe, that I will not faile Dauid.

35 His ſeed ſhall endure for euer: and his ſeat is like as the Sun before me.

36 He ſhall ſtand faſt for euermore as the Moone: and as the faithfull witneſſe in heauen.

37 But thou haſt abhorred and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the Couenant of thy ſeruant: and caſt his crowne to the ground.

39 Thou haſt ouerthrowne all his hedges: and broken downe his ſtrong holds.

40 All they that goe by, ſpoile him: and hee is become a rebuke to his neighbours.

41 Thou haſt ſet vp the right hand of his enemies: and made all his aduerſaries to reioyce.

42 Thou haſt taken away the edge of his ſword: and gineſt him not victory in the battell.

43 Thou haſt put out his glory: and caſt his throne downe to the ground.

44 The dayes of his youth haſt thou ſhortened: and couered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelfe, for euer: and ſhall thy wrath burne like fire?

46 O remember how ſhort my time is: wherfore haſt thou made all men, for nought?

47 What man is he that liueth, and ſhall not ſee death: and ſhal he deliuer his ſoule from the hand of hell?

48 Lord, where are thy old louing kindneſſes: which thou ſwareſt vnto Dauid in thy trueth?

49 Remember (Lord) the rebuke that thy ſeruants haue: and how I doe beare in my boſome the rebukes of many people.

50 Wherewith thine enemies haue blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed bee the Lord for euermore, Amen, Amen.

Domine

Domine refugium. } *Morning*
Psal. 90. } *prayer.*

LOrd, thou hast beene our refuge: from one generation to another.

2 Before the mountaines were brought foorth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 Assoone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is green, and groweth vp: but in the euening it is cut downe, dried vp, & withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry all our dayes are gone: wee bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men bee so strong, that they come to fourescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisdome.

13 Turne thee againe, (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce & be glad all the dayes of our life.

15 Comfort vs againe, now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt bee safe vnder his feathers: his faithfulnesse and truth shalbe thy shield and buckler.

5 Thou shalt not bee afraid for any terreur by night: nor for the arrow that fleeth by day.

6 For the pestilence that walketh in darkenes: nor for the sickenes that destroyeth in the noone day.

7 A thousand shal fall beside thee, & ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euil happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go vpō the Lion & adder: the yong Lion & the Dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon mee, therefore shall I deliuer him: I shall set him vp because he hath knowne my Name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thanks vnto the Lord: & to sing praises vnto thy Name, O most Highest.

2 To tell of thy louing kindnes early in the morning: and of thy truth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a loud instrument, and vpon the Harp.

4 For

4 For thou Lord hast made me glad through thy workes: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord how glorious are thy works: and thy thoughts are very deepe.

6 An vnwise man doth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse doe flourish: then shall they bee destroyed for euer, but thou Lord art the most Highest for euermore.

8 For lo thine enemies (O Lord) lo thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But mine horne shalbe exalted like the horne of an Vnicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against mee.

11 The righteous shal flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shal flourish in the courts (of the house) of our God.

13 They also shal bring forth more fruit in their age: and shalbe fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. } *Euening*
Psal. 93. } *prayer.*

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be moued.

3 Euer since the world began hath thy seat been prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the Sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy Testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Dom

Deus ultionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

2 Arise thou Iudge of the world: and reward the proud after their deserving.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainefully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush the Lord shall not see: neither shall the God of Iacob regard it.

8 Take heed, ye vnwise among the people: O ye fooles, when will ye vnderstand?

9 He that planted the eare, shall he not heare? or he that made the eye shall he not see?

10 Or hee that nurtureth the heathen: it is hee that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersitie: vntill the pit bee digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Vntil righteousnes turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with me against the wicked? or who will take my part against the euill doers?

17 If the Lord had not helped mee: it had not failed, but my soule had beene put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue anything to do with the stoole of wickednes: which imagineth mischiefe as a law?

21 They gather them together against the soule of the

the righteous: and condemne the innocent blood.
23 But the Lord is my refuge: and my God is the strength of my confidence.
23 He shall recompence them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite exultemus. Psal. 95. *Morning Prayer.*

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our Saluation.
2 Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.
3 For the Lord is a great God: and a great King aboue all gods.
4 In his hand are all the corners of the earth: and the strength of the hils is his also.
5 The Sea is his, and he made it: and his hands prepared the dry land.
6 O come let vs worship and fall downe: and kneele before the Lord our Maker.
7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.
8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.
9 When your Fathers tempted me: proued me, and saw my workes.
10 Forty yeres long was I grieued with this generation, and said: It is a people that do erre in their hearts, for they haue not knowne my wayes.
11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new Song: sing vnto the Lord, all the whole earth.
2 Sing vnto the Lord, and praise his Name: be telling of his saluation from day to day.
3 Declare his honour vnto the heathen: and his wonders vnto all people.
4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.
5 As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.
6 Glory and worship are before him: power and honour are in his Sanctuary: 7 Ascribe

7 Ascribe vnto the Lord (O ye kinreds of the people) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his Courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King: & that it is he which hath made the round world so fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noise, and all that therin is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his seat.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hilles melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded be all they that worship carued images, and that delight in vaine gods: worship him, all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that ye hate the thing which is euill: the Lord preserueth the soules

of his Saints: he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord ye righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. } *Euening*
Psal. 98. } *Prayer.*

O Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and trueth towards the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce and giue thankes.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thanksgiuing.

7 With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the Hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equity.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equity: thou hast executed iudgment and righteousnesse in Iacob.

5 O magnifie the Lord our God: and fall down before his footstoole, for he is holy.

6 Moses

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Jubilate Deo. Psal. 100.

O Be ioyfull in the Lord, all ye lands: serue the Lord with gladnes, and come before his presence with a song.

2 Be ye sure that the Lord hee is God: it is hee that hath made vs, and not we our selues, wee are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanksgining, and into his courts with praise: be thankefull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerlasting: and his truth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shalbe of mercy and iudgement: vnto thee, O Lord, will I sing.

2 O let mee haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Whoso also hath a proud looke, and high stomackes: I will not suffer him.

8 Mine eyes looke vpon such as bee faithfull in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall bee my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies, shall not tary in my sight.
11 I shall soone destroy all the vngodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Domine, exaudi. / *Psal. 102.* — *Morning prayer.*

HEare my prayer, O Lord: and let my crying come vnto thee.
2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.
3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a fire-brand.
4 My heart is smitten downe and withered like grasse: so that I forget to eat my bread.
5 For the voyce of my groaning: my bones will scarce cleave to my flesh.
6 I am become like a Pelican in the wilderness: and like an Owle that is in the desart.
7 I have watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.
8 Mine enemies revile me all the day long: and they that are mad vpon me, are sworne together against me.
9 For I have eaten ashes as it were bread: and mingled my drinke with weeping.
10 And that because of thine indignation, and wrath: for thou hast taken me vp, & cast me down.
11 My dayes are gone like a shadow: and I am withered like grasse.
12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.
13 Thou shalt arise and have mercy vpon Sion: for it is time that thou have mercy vpon her, yea, the time is come.
14 And why? thy servants thinke vpon her stones: and it pitieth them to see her in the dust.
15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Majesty.
16 When the Lord shall build vp Sion: and when his glory shall appeare.
17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

28 This shalbe written for those that come after: and the people which shall bee borne, shall praise the Lord.

29 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

30 That he might heare the mournings of such as be in captiuity: and deliuer the children appointed vnto death.

31 That they may declare the Name of the Lord in Sion: and his worship at Ierusalem.

32 When the people are gathered together: and the kingdomes also to serue the Lord.

33 He brought downe my strength in my iourney: and shortened my dayes.

34 But I said, O my God, Take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

35 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

36 They shall perish but thou shalt endure: they all shall waxe old as doth a garment.

37 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

38 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic anima mea. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnes.

5 Which satisfieth thy mouth with good things: making thee yoong and lusty as an Eagle.

6 The Lord executeth righteousnesse and iudgement for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 Hee hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse; for hee flourisheth as a floure of the field.

16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seat in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his: yee that excell in strength, yee that fulfill his Commandement, and hearken vnto the voyce of his words.

21 O praise the Lord, all ye his hoste: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all ye workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. } { *Morning*
Psal. 104. } { *Prayer.*

PRaise the Lord, O my soule: O Lord, my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light, as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the clouds his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it neuer ſhould moue at any time.

6 Thou couereddſt it with the deepe, like as with a garment: the waters ſtand in the hils.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the valleyes beneath: euen vnto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds, which they ſhall not paſſe: neither turne againe to couer the earth.

10 He ſendeth the ſprings into the riuers: which run among the hils.

11 All beaſts of the field drinke thereof: and the wilde aſſes quench their thirſt.

12 Beſides them ſhall the feules of the ayre haue their habitation: and ſing among the branches.

13 He watereth the hils from aboue: the earth is filled with the fruit of thy workes.

14 He bringeth foorth graſſe for the cattell: and greene herbe for the ſeruice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheereſull countenance, and bread to ſtrengthen mans heart.

16 The trees of the Lord alſo are full of ſap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their neſts: and the fyre trees are a dwelling for the ſtorke.

18 The high hils are a refuge for the wild goats: and ſo are the ſtony rockes for the conies.

19 He appointed the Moone for certaine ſeaſons: and the Sun knoweth his going downe.

20 Thou makeſt darkneſſe that it may be night: wherein all the beaſts of the forreſt doe moue.

21 The lyons roaring after their prey: doe ſeeke their meat at God.

22 The Sunne ariſeth, and they get them away together: and lay them downe in their dens.

23 Man goeth foorth vnto his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy workes: in wisdome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These wait all vpon thee: that thou mayest giue them meat in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shall bee made: and thou shalt renew the face of the earth.

31 The glorious maiesty of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hils, they shall smoake.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shall bee consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. { Morning
Psal. 105. { prayer.

O Giue thanks vnto the Lord, and call vpon his Name: tell people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous workes.

3 Reioyce in his holy Name: let the heart of them reioyce, that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous works that he hath done: his wonders & the iudgements of his mouth.

6 O ye seed of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bin alwaies mindefull of his couenant and promise: y he made to a thousand generations,

9 Euen the couenant that hee made with Abraham: and the oath that he ſware vnto Iſaac.

10 And appointed the ſame vnto Iacob for a law: and to Iſrael for an euerlaſting Teſtament.

11 Saying, Vnto thee will I giue the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He ſuffered no man to doe them wrong: but reproued euen Kings for their ſakes.

15 Touch not mine Aneinted: and doe my Prophets no harme.

16 Moreouer hee called for a dearth vpon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them: euen Ioſeph which was ſold to be a bound ſeruant.

18 Whoſe feet they hurt in the ſtocks: the yron entred into his ſoule.

19 Vntill the time came that his cauſe was knowne: the word of the Lord tried him.

20 The King ſent and deliuered him: the Prince of the people let him goe free.

21 Hee made him lord alſo of his houſe: and ruler of all his ſubſtance.

22 That hee might informe his Princes after his will: and teach his Senatours wiſedome.

23 Iſrael alſo came into Egypt: and Iacob was a ſtranger in the land of Ham.

24 And he encreaſed his people exceedingly: and made them ſtronger then their enemies.

25 Whoſe heart turned, ſo that they hated his people: and dealt vntruly with his ſeruants.

26 Then ſent he Moſes his ſeruant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 Hee ſent darkeneſſe, and it was darke: and they were not obedient vnto his word.

29 He

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, euen in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gaue them haile stones for raine: and flames of fire in their land.

33 He smote their vines also and figtrees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillars innumerable: and did eat vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer and gold: there was not one feeble person among their Tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to bee a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ran in drie places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and obserue his lawes.

Confitemini Domino. } { *Euening*
Psal. 106. } { *Prayer.*

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Who can expresse the noble actes of the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauor

that thou beareſt vnto thy people: O viſit me with thy ſaluation,

5 That I may ſee the felicity of thy choſen: and reioyce in the gladneſſe of thy people, and giue thanks with thine inheritance.

6 Wee haue ſinned with our Fathers: we haue done amiſſe and dealt wickedly.

7 Our Fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſſe in remembrance: but were diſobedient at the Sea, euen at the red Sea.

8 Neuertheleſſe, he helped them for his Names ſake: that he might make his power to be knowne

9 He rebuked the red Sea alſo, and it was dryed vp: ſo he led them thorow the deepe, as thorow a wildernes.

10 And he ſaued them from the aduerſaries hand, and deliuered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and ſang praiſe vnto him.

13 But within a while they forgate his workes: and would not abide his counſell.

14 But luſt came vpon them in the wildernes: and they tempted God in the deſart.

15 And he gaue them their deſire: and ſent leanneſſe withall into their ſoule.

16 They angred Moſes alſo in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and ſwallowed vp Dathan: and couered the Congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calfe that eateth hay.

21 And they forgot God their Sauiour: which had done ſo great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he ſaid he would haue deſtroyed them: had not Moſes his choſen ſtood before him in the gap:

gap: to turne away his wrathfull indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift hee vp his hand againſt them: to ouerthrow them in the wilderneſſe.

27 To caſt out their ſeed among the nations: and to ſcatter them in the lands.

28 They ioyned themſelues vnto Baal-Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then ſtood vp Phinees and prayed: and ſo the plague ceaſed.

31 And that was counted vnto him for righteouſneſſe: among all poſteritie for euermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they prouoked his ſpirit: ſo that hee ſpake vnadui ſedly with his lips.

34 Neither deſtroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 Inſomuch that they worſhipped their idoles, which turned to their owne decay: yea, they offered their ſonnes and daughters vnto deuils.

37 And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

38 Thus were they ſtained with their own works: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hand of the heathen: and they that hated them, were lords ouer them.

41 Their enemies oppreſſed them: and had them in ſubiection.

43 Many a time did hee deliuer them, but they rebelled against him with their owne inuentions: and were brought downe in their wickednesse.

44 Neuertheless, when he saw their aduersitie: he heard their complaint.

45 Hee thought vpon his Couenant, and pitied them according to the multitude of his mercies: yea, he made all those that had led them away captiue, to pity them.

46 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boast of thy praise.

47 Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino } *Morning*
Psal. 107. } *Prayer.*

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the lands from the East, and from the West: from the North, and from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungry and thirsty: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse, and in the shadow of death: being fast bound in misery and yron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsell of the most High.

12 He also brought downe their heart through heau-

heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meat: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thankesgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the Sea in ships: and occupy their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they be at rest: and so he bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wilderneſſe: and dryeth vp the water springs.

34 A fruitfull land maketh hee barren: for the wickednesse of them that dwell therein.

35 Againe, he maketh the wilderneſſe a standing water: and water springs of a dry ground.

36 And there hee setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are minished and brought low: through oppression, through any plague or trouble.

40 Though he suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wilderneſſe.

41 Yet helpeth he the poore out of misery: and maketh him houſholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Whoso is wise, wil ponder these things: & they shall vnderstand the louing kindneſſe of the Lord.

Paratum cor meum. } { *Euening*
Pſal. 108 } { *prayer.*

O God my heart is ready (my heart is ready:) I wil sing and giue praise with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing praises vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy truth reacheth vnto the clouds.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holines: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Iuda is my Law-giuer, Moab is my wash-pot: ouer Edom will I cast out my shooe, vpon the Philistines will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou, God, goe forth with our hosts?

12 O helpe vs against the enemy: for vaine is the helpe of man.

13 Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sin.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoile his labour.

11 Let there be no man to pity him: nor to haue compassion vpon his fatherlesse children.

12 Let

12 Let his posterity be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that hee may root out the memoriall of them from off the earth.

15 And that because his mind was not to doe good: but persecuted the poore helpelesse man that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shal happen vnto him: he loued not blessing, therefore shall it be farre from him.

17 He clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that he hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me shaked their heads.

25 Helpe me (O Lord my God:) O saue me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord, hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion as with a cloake.

29 As for me, I will giue great thankes vnto the Lord

Lord with my mouth: and praise him among the multitude.

30 For hee shall stand at the right hand of the poore to saue his soule from vnrighteous iudges.

Dixit Dominus } { *Morning*
Psal. cx. } { *Prayer.*

THe Lord said vnto my Lord, Sit thou on my right hand: vntill I make thine enemies thy footstoole.

2 The Lord shall send the rod of thy power out of Sion: be thou Ruler euen in the mids among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware, and will not repent: Thou art a Priest for euer after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen kings in the day of his wrath.

6 He shall iudge among the Heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 Hee shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. cxi.

I Will giue thanks vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 He hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are verity and iudgement: all his commandements are true.

8 They stand fast for euer and euer: and are done in truth and equity.

9 He sent redemption vnto his people: hee hath commanded his Couenant for euer, holy and reuerend is his Name.

10 The feare of the Lord is the beginning of wisdome: a good vnderstanding haue all they that do thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLesſed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seed shall be mightie vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darknesse: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and wil guide his words with discretion.

6 For he shall neuer be moued: and the righteous shalbe had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shalbe exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord (yee seruants:) O praise the Name of the Lord.

2 Blessed bee the Name of the Lord: from this time foorth for euermore.

3 The Lords Name is praised from the rising vp of the Sun, vnto the going downe of the same.

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the myre,

7 That

7 That he may set him with the Princes: euen with the Princes of his people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. } { *Euening*
Psal.114. } { *Prayer.*

WHen Israel came out of Egypt: and the house of Iacob, from among the strange people.

2 Iuda was his Sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Iordan was driuen backe.

4 The mountaines skipped like ramms: and the little hils like yong sheepe.

5 What ailed thee, O thou sea, that thou fledst: and thou Iordan that thou wast driuen backe?

6 Ye mountaines that ye skipped like rams: and ye little hils, like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal.115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heauen: hee hath done whatsoeuer pleased him.

4 Their Idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not, feet haue they, and walke not: neither speake they through their throat.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Yee house of Aaron, put your trust in the Lord:

Lord: he is their helper and defender.

11 Ye that feare the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath beene mindfull of vs, and he ſhall bleſſe vs: euen he ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe the houſe of Aaron.

13 He ſhall bleſſe them that feare the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Yee are the bleſſed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that goe downe into the ſilence.

18 But we will praiſe the Lord: from this time forth for euermore. Praiſe the Lord.

Dilexi quoniam. } { *Morning*
Pſal.116. } { *Prayer.*

I Am well pleaſed: that the Lord hath heard the voyce of my prayer.

2 That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The ſorares of death compaſſed me round about: and the paines of hell gate hold vpon me.

4 I ſhall find trouble and heauineſſe, and I ſhall call vpon the Name of the Lord: O Lord, I beſeech thee, deliuer my ſoule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preſerueth the ſimple: I was in miſery, and he helped me.

7 Turne againe then vnto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? thou haſt deliuered my ſoule from death: mine eyes from teares, and my feet from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I ſpeake, but I was ſore troubled: I ſaid in my haſte, All men are lyars.

11 What

13 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?

14 I will receiue the cup of saluation: and call vpon the Name of the Lord.

15 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.

16 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thy handmaid, thou hast broken my bonds in sunder.

17 I will offer vnto thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.

18 I will pay my vowes vnto the Lord, in the sight of all his people: in the Courts of the Lords house, euen in the middest of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord, all ye heathen: praise him all ye nations.

2 For his mercifull kindnesse is euer more and more towards vs: and the truth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that hee is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe me: therefore shal I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me

in (I

in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct, euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die but liue: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousnesse: that I may goe into them, and giue thanks vnto the Lord

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperity.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde the sacrifice with cords, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati

Beati immaculati. } { *Euening*
Psal.119. } { *Prayer.*

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord.

2 Blessed are they that keepe his Testimonies: and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not be confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousnesse.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerwithall shall a yong man cleanse his way: euen by ruling himself after thy word.

2 With my whole heart haue I longed thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips haue I bin telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all maner of riches.

7 I will talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

O Deale well vnto thy seruant: that I may liue and keepe thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Iudgements.

5 Thou

5 Thou hast rebuked the proud: and cursed are they that do erre from thy Commandements.

6 O turne from me shame and rebuke: for I have kept thy Testimonies.

7 Princes also did sit and speake against me: but thy servant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsellers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy Statutes.

3 Make me to vnderstand the way of thy commandements: and so shall I talke of thy wondrous workes.

4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

5 Take from mee the way of lying: and cause thou mee to make much of thy Law.

6 I haue chosen the way of truth: and thy iudgements haue I laid before me.

7 I haue sticken vnto thy Testimonies: O Lord, confound me not.

8 I will runne the way of thy Commandements, when thou hast set my heart at liberty.

Legem pone. } { *Morning Prayer.*

TEach me, O Lord, the way of thy Statutes: and I shall keepe it vnto the end.

2 Giue mee vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy Testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy saluation according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth; for my hope is in thy iudgments.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at liberty: for I seeke thy Commandements.

6 I will speake of thy testimonies also euen before kings: and will not be ashamed.

7 And my delight shall bee in thy Commandements: which I haue loued.

8 My hands also will I lift vp vnto thy Commandements, which I haue loued: and my study shall be in thy Statutes.

Memor esto verbi tui.

OThinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud haue had me exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thy euerlasting iudgments O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy Statutes haue beene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O bee mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.

4 I made haſt, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will riſe to giue thankes vnto thee: becauſe of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſeruant: according vnto thy word.

9 O learne mee true vnderſtanding and knowledge: for I haue beleeued thy commandements.

10 Before I was troubled, I went wrong: but now haue I kept thy word.

11 Thou art good and gracious: O teach me thy Statutes.

12 The proud haue imagined a lie againſt mee: but I will keepe thy Commandements with my whole heart.

13 Their heart is as fat as brawne: but my delight hath bin in thy Law.

14 It is good for me that I haue beene in trouble: that I may learne thy Statutes.

15 The Law of thy mouth is dearer vnto me: then thouſands of gold and ſiluer.

Manus tuæ fecerunt me. *Euening prayer.*

THy hands haue made mee and faſhioned me: O giue me vnderſtanding, that I may learne thy Commandements.

17 They that feare thee will be glad when they ſee me: becauſe I haue put my truſt in thy word.

18 I know (O Lord) that thy iudgments are right: and that thou of very faithfulneſſe haſt cauſed me to be troubled.

19 O Let thy merciſull kindnes be my comfort: according to thy word vnto thy ſeruant.

20 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

21 Let the proud bee confounded: for they goe wicked-

wickedly about to destroy me: but I will be occupied in thy Commandements.

7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

8 O Let my heart be sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me.

3 For I am become like a bottle in the smoake: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me which are not after thy Law.

6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy Commandements.

8 O quicken me after thy louing kindnesse: and I shall keepe the Testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not beene in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened me.

6 I am thine, Oh saue me: for I haue sought thy Commandements.

7 The vngodly laid wait for me to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi?

LOrd, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy Commandements hast made

mee wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my studie.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feet from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy Commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedi- ℣ § *Morning*
bus meis. § ℟ *Prayer.*

THy word is a lanterne vnto my feete: and a light vnto my pathes.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled ab ne measure: quicken me (O Lord) according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for mee: but yet I swarued not from thy Commandements.

7 Thy Testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from mee ye wicked: I will keepe thy Commandements of my God.

4 O stablish mee according vnto thy word, that I may liue: and let mee not bee disappointed of my hope.

5 Hold thou mee vp and I shall bee safe: yea my delight

delight shall be euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like dosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnes.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy Statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy Testimonies.

6 It is time for thee Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious stone.

8 Therefore hold I straight all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doth my soule keepe them.

2 When thy Word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O look thou vpon me, and be merciful vnto me: as thou vsest to doe vnto those that loue thy Name.

5 Order my steps in thy Word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

2 Thy Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

4 Thy Word is tryed to the vttermost: and thy seruant loueth it.

5 I am small and of no reputation: yet doe I not forget thy Commandements.

6 Thy righteousnesse is an euerlasting righteousnesse: and thy Law is the truth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnes of thy Testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo. { *Exercising* / *Prayer.*

I Call with my whole heart: heare me, O Lord, I will keepe thy Statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy Testimonies.

3 Early in the morning doe I cry vnto thee: for in thy Word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce, O Lord, according vnto thy louing kindnesse: quicken mee according as thou art wont

6 They draw nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy Testimonies, I haue knowne long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer mee: quicken me according to thy Word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord, quicken mee as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swerue from thy Testimonies.

6 It grieueth me when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindnesse.

8 Thy Word is true from euerlasting: all the Iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy Word.

2 I am as glad of thy Word: as one that findeth great spoyles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Iudgements.

5 Great is the peace which they haue that loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies; for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy Word.

3 My lips shall speake of thy praise; when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy Word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: O seeke thy seruant, for I doe not forget thy Commandements.

Ad Dominum. *Psal.120.* { *Morning Prayer.*

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shalbe giuen or done vnto thee, thou false tongue: euen mighty and sharp arrowes, with hot burning coales.

4 Woe is me that I am constrained to dwell with Meseth: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace: but when I speake vnto them thereof, they make them ready to battell.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hils: from whence commeth my helpe.

2 My help commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sun shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shal preserue thy going out, and thy comming in: from this time forth for euermore.

Letatus sum. Psal.122.

I Was glad when they said vnto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Ierusalem.

3 Ierusalem is builded as a city: that is at vnity in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid.

6. O pray for the peace of Ierusalem: they shall prosper that loue thee.

7 Peace bee within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prospesitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee list I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: euen so our eyes wait vpon the Lord our God, vntill hee haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for wee are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not beene on our side, (now may Israel say:) if the Lord himselfe had not beene on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised bee the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the Fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall bee euen as the mount Sion: which may not bee remooued, but standeth fast for euer.

2 The hilles stand about Ierusalem: euen so

Hedeth the Lord round about his people from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that bee good and true of heart.

5 As for such as turne backe vnto their owne wickednesse: the Lord shall lead them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. } { *Euening*
Psal.126. { *Prayer.*

WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuity, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the city: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eat the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Lo the children and the fruit of the wombe: are an heritage and gift that commeth of the Lord

5 Like as the arrowes in the hand of the gyant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati.

Beatiomnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shalbe as the fruitfull vine: vpon the walles of thy house.

4 Thy children like the Olive branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shal so blesse thee: that thou shalt see Ierusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens childrens: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backwards: as many as haue euill will at Sion.

6 Let them bee euen as the grasse growing vpon the house tops: which withereth before it be plucked vp.

7 Wherof the mower filleth not his hand: neither he that bindeth vp the sheaues his bosome.

8 So that they which goe by, say not so much as the Lord prosper you: we wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord, heare my voyce.

2 O let thine eares consider well: the voyce of my complaint.

3 If thou, Lord, wilt be extreame to marke what is done amisse: O Lord, who may abide it.

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my ſoule doth wait for him: in his word is my truſt.

6 My ſoule fleeth vnto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeeme Iſrael: from all his ſins.

Domine non eſt. Pſal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exerciſe my ſelfe in great matters: which are too high for me.

3 But I refraine my ſoule, and keepe it low, like as a child that is weaned from his mother: yea, my ſoule is euen as a weaned child.

4 O Iſrael truſt in the Lord: from this time forth for euermore.

Memento Domine. } *Morning*
Pſal. 132. } *Prayer.*

LOrd remember Dauid: and all his trouble.

2 How he ſware vnto the Lord: and vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the Tabernacle of my houſe: nor climbe vp into my bed.

4 I will not ſuffer mine eyes to ſleepe, nor mine eye-lids to ſlumber: neither the temples of my head to take any reſt.

5 Vntill I find out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.

6 Loe, we heard of the ſame at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footſtoole.

8 Ariſe, O Lord, into thy reſting place: thou and the Arke of thy ſtrength.

9 Let thy Prieſts be clothed with righteouſnes: and let thy Saints ſing with ioyfulneſſe.

10 For thy ſeruant Dauids ſake: turne not away the preſence of thine Anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and he ſhall not ſhrinke from it.

12 Of y fruit of thy body: ſhall I ſet vpon thy ſeat.

13 If thy children will keepe my Couenant and

my

my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall bee my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quàm bonum. Psal.133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnitie.

2 It is like the precious ointment vpon the head, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal.134.

BEhold (now) praise the Lord: all yee seruants of the Lord,

2 Yee that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth giue thee blessing out of Sion.

Laudate nomen. Psal.135

OPraise the Lord, and yee the Name of the Lord: praise it, O ye seruants of the Lord.

2 Yee that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the Sea, and in all deepe places.

7 He bringeth foorth the clouds from the ends of the world: and sendeth foorth lightnings with the raine, bringing the winds out of his treasures.

8 Hee smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 Hee smote diuers Nations: and slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage, euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold, the worke of mens hands.

16 They haue mouthes and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Ierusalem.

Confitemini. } *Euening*
Psal. 136. } *Prayer.*

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O Giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercy endureth for euer.

4 Which

4 Which onely doeth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mightie hand, and a stretched out arme: for his mercy endureth for euer.

13 Which deuided the Red Sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe through the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in the Red sea: for his mercy endureth for euer.

16 Which led his people thorow the wildernes: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mightie Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all flesh: for his mercy endureth for euer.

26 O giue thankes vnto the God of heauen: for his mercy endureth for euer.

27 O giue thankes vnto the Lord of lordes: for his mercy endureth for euer.

Super flumina. Psal.137.

BY the waters of Babylon we sate downe and wept: when we remembred thee, O Sion.

2 As for our harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songes of Sion.

4 How shall wee sing the Lords song: in a strange land?

5 If I forget thee, O Ierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I prefer not Ierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Ierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with misery: yea happy shall he be that rewardeth thee, as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal.138.

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee,

2 I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and truth: for thou hast magnified thy Name, and thy Word aboue all things.

3 When I called vpon thee, thou heardest me: and endued my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he re-

spect vnto the lowly: as for the proud, he beholdeth them afarre off.

7 Though I walke in the midst of trouble, yet shalt thou refresh mee: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnes towards mee: yea, thy mercy, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine probasti. } *Morning*
Psal. 139. } *Prayer.*

O Lord, thou hast searched me out and knowne me: thou knowest my downe sitting, and my vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy Spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peraduenture the darknes shall couer me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknesse and light (to thee) are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written,

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them.

18 If I tell them, they are more in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Do not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednes in me: and lead me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: adders poyson is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue me from the wicked men, which are purposed to ouerthrow my goings.

5 The proud haue laid a snare for mee, and spread a net abroad with cords: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proude.

9 Let the mischiefe of their owne lips fall vpon the head of them that compasse me about.

10 Let

10 Let hote burning coales fall vpon them: Let them be cast into the fire, and into the pit that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore, and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine clamaui. Psal. 141.

LOrd, I call vpon thee, haste thee vnto me: and consider my voyce when I cry vnto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O *Lord*) before my mouth: and keepe the doore of my lips.

4 O Let not my heart be enclined to any euill thing: let me not be occupied in vngodly workes, with the men that worke wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their iudges be ouerthrowen in stony places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142. { *Euening Prayer.*

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer mee from thy persecuters: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt grant mee, then shall the righteous resort vnto my company.

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy truth, and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing bee iustified.

3 For the enemy hath persecuted my soule, hee hath smitten my life downe to the ground: he hath laid me in the darknesse, as the men that haue beene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch foorth my hands vnto thee: my soule gaspeth vnto thee, as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let mee heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing Spirit lead me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. *Psal. 144.* — *Morning Prayer.*

BLessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender in whom I trust: which subdueth my people that is vnder mee.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoake.

6 Cast foorth thy lightning and teare them: shoot out thine arrowes and consume them.

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto Kings: and hast deliuered Dauid thy seruant from the perill of the sword.

11 Saue mee and deliuer mee from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sonnes may grow vp as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with

With all manner of store: that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and complaining in our streets.

15 Happy are the people that be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I wil be talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous acts: and I wil also tell of thy greatnes.

7 The memoriall of thine abundant kindnesse shall bee shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thankes vnto thee.

11 They shew the glory of thy Kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy Kingdome: might be knowne vnto men.

13 Thy Kingdome is an euerlasting Kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all wait vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with plentifulnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.
19 Hee will fulfill the desire of them that feare him: he also will heare their cry, & will help them.
20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.
21 My mouth shal speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Landa anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue, will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.
2 O put not your trust in Princes, nor in any child of man: for there is no helpe in them.
3 For when the breath of man goeth foorth, he shall turne againe to his earth: and then all his thoughts perish.
4 Blessed is hee that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.
5 Which made heauen and earth, the Sea, and all that therein is, which keepeth his promise for euer.
6 Which helpeth them to right that suffer wrong: which feedeth the hungry.
7 The Lord looseth men out of prison: the Lord giueth sight to the blind.
8 The Lord helpeth them that are fallen: the Lord careth for the righteous.
9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.
10 The Lord thy God, O Sion, shall be King for euermore: and throughout all generations.

Laudate Dominum. Psal. 147. { *Burning Prayer.*

OPraise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to be thankefull.
2 The Lord doth build vp Hierusalem: and gather together the outcasts of Israel.
3 Hee healeth those that are broken in hearts and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is the Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanke-giuing: sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the young rauens that call vpon him.

10 Hee hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Hierusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flower of wheat.

15 Hee sendeth foorth his commandement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wool: and scattereth the hoare frost like ashes.

17 He casteth foorth his Ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word vnto Iacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye Starres and Light.

4 Praise

4 Praise him all ye heavens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word and they were made: he commanded, and they were created.

6 Hee hath made them fast for euer and euer: hee hath giuen them a Law which shall not bee broken.

7 Praise the Lord vpon earth: ye dragons and all deepes.

8 Fire and hayle, snow and vapours, wind and storme, fulfilling his word.

9 Mountaines and all hilles: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes and feathered foules.

11 Kings of the earth, and all people; Princes and all Iudges of the world.

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 He shall exalt the horne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with tabret and harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To bind their Kings in chaines: and their Nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: Such honour haue all his Saints.

Laudate

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the loud Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

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Cum Priuilegio.